The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 19.—WHOLE NUMBER 1111.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " "5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for July.

4 Fourth Sunday after Trinity.
11 Fifth Sunday after Trinity.
18 Sixth Sunday after Trinity.
25 Seventh Sunday after Trinity—St. James, Apostle.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 10.

BELSHAZZAR.

Continued.

Bright were the lamps that burned within Belshazzar's festal-hall,
And cup and garland twined their blush at that high carnival;
And feasting and rejoicing all held high and impious sway,
As though no night of judgment were to close that Godless day:
The gold and silver vessels that the Temple of the Lord
On Zion's hill adorned, decked now the heathen's festal-board,
And feasting and Religion there had twined their fearful spell
For they had given these holy vessels to their idol, Bel.
"Bring forth those golden vessels!" cries the king, full-flushed with wine,
"That my father bore in triumph from the Hebrews' gorgeous shrine;
And let us in their *own* bright gold and silver goblets drain
Honor and glory to the hand that wove the Hebrews' chain!"
Forth brought they then the vessels, and they fill them up with wine,
And joyous echoes rang, as drank king, peer, and concubine,
Forgetting not to mingle with the madness of that hour,
Blasphemies on Jehovah's name, and insults to His power;
For they no longer deemed Him true in promise, act or word
Who gave His favored people to captivity and sword!
"Fill high, fill high—let every cup brim with its sparkling freight!
'Tis not for kings to crouch, like men, at word of Death or Fate—
Kings are immortal—" While thus spake a flattering lord, behold!
A dazzling light, like rainbow, fell around those cups of gold;
And fear and trembling fell on all, and the speaker stood like one
God's long-staid hand in judgment smote to semblance as of stone;
For his jewelled fingers pointed, and his eyes they shone like glass,
When wizard-wand makes spectre-forms in silence o'er it pass!
They looked, and lo! upon the wall the finger of a man
Traced mystic lines that human eye that night might never scan,
"Over against the candle-stick," upon the palace wall,
Belshazzar saw the part that wrote, *but did not see it all*;
Then troubled were his thoughts, and lo! how pale his visage grew,
As on the marble monument ye see Death's pallid hue;
Wailing and moaning rest upon that festive group, where now
Joy thrilled on every lip, and pleasure lighted every brow;
The wine no longer sparkles, and the cups untasted stand,
While fixed as marble's every eye upon that cloudy hand;
Muffled in mantle every face—bowed every knee in prayer,
Such prayer as doomed souls mutter—half in fear and half despair,
While an icy chillness rests on all, as though they feel the breath
Of one whose home, though now on earth, was in the Land of Death!
Then started from his trance the king, and gazed upon the crowd,
That seemed not guests—but worshippers, for every knee was bowed;
And, as he saw the palsied hand, and the lip spell-bound with fear,
His stubborn knees, they almost bend, for he felt that God was near;—
Then spake he:—"Call the Magi! Let Chaldea's seers declare
The mystery of good or ill a God hath written there;
And he that shall the tidings of that writing dark unfold,
With scarlet shall be clothed, and wear a chain of massive gold!"
Lo! entered then, the Magi; while the anxious eyes of all
Passed quickly from the Soothsayers to the writing on the wall,
Both lip and cheek were bloodless, and chill terror held the breath
Of each one, as he paused to hear a message as from Death!
Long space the Magi strove to disentwine the mystic chain
That bound those words from human eye; but all their lore was vain—
Now heavier shadows fell upon Belshazzar's livid face,
Shadows of fear and pain that in the dying you may trace;
His lips, they muttered half in prayer, with hands, like iron, bound
In prayer's convulsive grasp, he looked in agony around;—
It was the wrung and anguished speech that silence *more* than tells,
For in its muteness, as a shrine, the soul's deep suffering dwells!

(To be continued.)

HIBERNICUS.

Selected Matter.

From the Scottish Ecclesiastical Journal.

Mr. Phin of Galashiels, and his Allegations against the Church.

Not inappropriately, next to the foregoing interesting facts, may be placed the report made on the 27th ult. to the (Presbyterian) Synod of Merse and Teviotdale, on the part of the Presbytery of Selkirk, regarding what in one local paper is headed "Romanistic Practices," and in another, "Progress of Popery." Mr. Phin of Galashiels, who presented the report of the Presbytery of Selkirk, our readers may recollect, is the person who, some months ago, introduced this subject to his brethren, and then made a statement, upon which we commented at the time. And now, in order to give Mr. Phin the full benefit of his own words, we shall present his report entire, though, if such things are repeated, we must in future be excused from following a similar course:—

"In compliance with the injunction of the Synod to report whether there have been any recent attempts to disseminate the doctrines and practices of Romanism within their bounds, the Presbytery of Selkirk have the satisfaction of stating, that nine out of the twelve parishes placed under their superintendence have almost entirely escaped Romish aggression. There are a few individuals residing in these parishes who are either avowed Romanists, or connected with congregations which are Romanists in everything but name; but no systematic attempts at proselytism have been made; and it cannot be said that measures are in progress for securing the perversion of Professing Protestants. The three parishes in which matters are in a less favorable position are, Galashiels, Melrose, and Selkirk. The town of Galashiels, which is situated partly in the parish of that name, and partly in Melrose, contains a considerable number of Papists, who, within the last few years, have come from Ireland and other distant localities. These strangers belong to the poorest and least educated classes, and have very little influence over the ordinary population. They have neither a chapel nor a resident priest, and have not shown any symptoms of an intention to organize a scheme for the dissemination of their errors. It must, however, be added, that other parties are endeavoring to accomplish this by the most dangerous and insidious means. A chapel has recently been erected at Melrose, which, though nominally, in connexion with the Scottish Episcopal communion, cannot be regarded as anything else than a nursery of Popery in its most offensive and unscriptural form. Several of the originators of this chapel had scarcely completed the arrangements which were requisite for its being opened as a place of public worship, when they proclaimed themselves Romanists. The gentleman whom they had selected as their religious instructor before their avowal of Romanism, and who is still the officiating priest of the chapel, has published a pamphlet as a declaration of his creed, and has promulgated in it such essentially Popish doctrines as the infallibility of the Church, the authority of tradition as a rule of the same value with the Bible, baptismal regeneration, apostolical succession of bishops and priests, the communication of grace through the communion service apart from the exercise of faith, and the fellowship of prayer between the living and the departed. As these tenets have never been repudiated by the adherents of Melrose Chapel, there is great reason to fear that they are thoroughly imbued with Romish error, and that some of them will follow the example of their religious associates who have stood forth in their true character as members of the Church of Rome. From this chapel there has sprung a school in the Melrose district of the town of Galashiels, in which service is now conducted in the manner recognised in the Romish Calendar. The gentleman, to whom, with the Melrose priest, the erection of this school is to be mainly ascribed, published a series of tracts in which the doctrines of Protestantism are emphatically denounced, and several of the worst errors of Popery are warmly advocated. It is styled St. Mary's School, a designation which has been supposed to imply that it is dedicated to the Virgin, since the persons by whom it has been thus named have avowed their belief in the fellowship of prayer between the living and the departed, and the intercession of the Virgin must therefore appear to them of particular importance. The Popish practice of decorating places of worship with emblematical shrubs and flowers, and of erecting crosses, are maintained in this school. Extraordinary zeal and activity are displayed by its supporters in endeavoring to add to the number both of the scholars and of the congregation. It is by no means surprising that in such a population as that which has been collected from many different quarters to the town of Galashiels, these efforts have not been wholly unavailing. The school is attended by a considerable number of children, and there is a small congregation of adults. But it is most gratifying to the presbytery to be able to report that the feeling of Protestants of all denominations is strongly opposed to the entire scheme, and that those with whom its promoters have succeeded have been either comparatively strangers to Galashiels, or persons who are not regular in their attendance upon any place of worship, or the dependents of those by whom the expenses of the school are chiefly defrayed. It is not possible to suggest any legitimate means of checking the perversion of such persons, as they are accessible to influence which it would be degrading to employ in the cause of truth. A great point has been gained in the exposure of the Papistical designs of the proselytisers, of which no inhabitant of the parishes of Galashiels and Melrose can pretend ignorance. It is otherwise in Selkirk, where there is a small congregation ostensibly attached to the Scottish Episcopal communion. Several of its founders profess to keep aloof from the Melrose chapel, on account of the Popish doctrines and practices which there prevail. But the two congregations are in the closest union, and are treated with equal attention by the same bishop; and there is not the slightest reason to doubt their creeds and forms of worship are essentially identical. The Selkirk congregation is in an exceedingly feeble condition, very few indeed have joined it, except some individuals who, having been refused baptism for their children by ministers of Protestant denominations, have attached themselves to this body, upon finding that the ordinance would be administered within its pale. The presbytery rejoiced to learn that the Protestants of Selkirk are fully aware of the danger with which they are threatened."

This notable "Report" was received by the Synod of Merse and Teviotdale, not only without comment, but apparently with entire satisfaction. In a body comprising all the ministers of the Establishment, seventy-two in number, within three counties—Berwick, Roxburgh, and Selkirk—as well as lay members, there was not found one individual able or willing to protest against the gross ignorance which it displays upon matters of the most ordinary theological acquirement, or to correct any of its mis-statements of local circumstances, though easily ascertained by many of them from their residence on the very spot. We certainly have no intention of following Mr. Phin's example, and substituting abuse for argument—otherwise such weapons as he uses might very easily be turned against himself. And it is evident that he reckons on this forbearance from others, else he would hardly venture to use the language he does regarding the respected Clergy of the district. Nor do we think it necessary to travel through his tissue of allegations; for most of them speak for and refute themselves. It can scarcely be needful even to say generally that there is nothing whatever in the services, doctrines, or practices at Melrose, Galashiels, and Selkirk, which is unusual, or differs in the slightest degree from the Liturgy of the Church. One or two mis-statements of local facts only we may notice, lest those at a distance should be misled.

It is *not* true that "several of the originators of Melrose Chapel had scarcely completed the arrangements" for opening it "when they proclaimed themselves Romanists." *One* such person only did so, and that person not till a year and seven months after the Chapel was opened; nor had his secession any part of its origin in Melrose.

It is *not* true that "the service at Galashiels is conducted in the manner recognised in the Romish Calendar," as distinguished from that of the Anglican Church.

St. Mary's School at Galashiels is so called simply because the Church to be erected there is to be dedicated under the name of "St. Mary's."

We have reason to believe that the assertion that "several of the Selkirk congregation profess to keep aloof from the Melrose Chapel" is utterly without foundation.

The charge of "essentially Popish doctrines," in a publication of the Rev. Mr. Randolph of Melrose, may be judged of by their enumerations. And if Mr. Phin will publish *his* belief on these points, Mr. Randolph may probably prove, should they differ from his own, that on some of them it at least differs also from antiquity and from Scripture.

The Rev. Mr. Rothery of Selkirk has published a letter in the local papers, indignantly denying the allegations pointed against him, and in which he says—

"As I have been frequently pained by the spiteful and barbarous treatment which I have received, and could sustain an action for defamation of character against some of my neighbors, I think I am justified in expressing my heartfelt sorrow that persons, who ought to have been Christian gentlemen, should wilfully and deliberately violate the laws of kindness and truth, and that, in order to divert popular attention from their own unscriptural position, they should often revel in abuse of a foreign and corrupt communion, and labor to brand with the name of Puseyite or Romanist an English Clergyman, who, at the expense of almost all that is near and dear to his social feelings, is striving to promote the elevation and happiness of a people that afford too many sad specimens of long-continued neglect."

And now we have done with Mr. Phin. The Church has no cause to regret, except for his sake, this style of opposition, for, in his own neighborhood, where it is exerted, it is greatly aiding the cause which it is designed to injure.

From the London Evening Journal of June 7.

Liberty of Conscience and Exeter Hall.

It is allowed on all sides that the polemical meetings of the season have been a signal failure. Whether, as is suggested by the popular jokester, Exeter-Hall itself is coming to be looked upon as suspicious, from bearing the name of Bishop Phillpott's diocese—whether the impending elections absorb the pugnacious elements of the floating eloquence of the day—or whether it is, as we are inclined to believe, that common sense and decency protest against these revolting exhibitions—the fact is, that the May meetings appear to be dying out, and that from inanition. Especially moribund are those gatherings at which the orators display their own religion, such as it is, by abusing that of their neighbors. An attempt—and, it seems, a very unsuccessful one—was made on Saturday, at the Freemasons' Tavern, under the congenial auspices of Lord Shaftesbury, to poke up the dying embers of bigotry, ill-will, and false witness. The occasion was promising enough. The meeting assembled to celebrate the first anniversary of the Protestant Alliance—that famous body which, eighteen months ago, was inaugurated by the apostle and evangelist of the Lydian form of Christianity, Lord Ashley. Well, a year-and-a-half—even such a year-and-a-half as the last—is worth living through, were it only to contrast the Freemason's Tavern meeting of December, 1850, with that of June, 1852. It were severe, but only equal justice, to compare the promise of the "movement" with its performance. What that promise was—how large, how precise, how definite—how the struggle was to be a brief but a final one—how pointedly the Man of Sin and Armageddon rounded the pious periods of the Alliance—we need not recall. These were the days when Dr. M'Neile displayed his Christian Charity by suggesting the gallows as the fitting doom for any clergyman who should receive a confession—when Mr. Rochfort Clarke evinced his ultra-Protestant chivalry by indecent scurrilities against Cardinal Wiseman's mother—when a clergyman of the Church of England proposed that the Profession of "Popery" should be made penal. Undoubtedly, the Protestant Alliance promised well. With a brief popular madness on its side, it had a fair field. As to its achievements, we find that it has scraped together £1,400 in one year, and that, "through its exertions," Dr. Marriot has been released from prison at Carlsruhe. Moreover, it has taken up, though without any result however, the cause of the "expelled Hungarian ministers;" and it is now busying itself with the interests of a paulo-post-future Protestantism in the River Plate and in Japan, when, through the Christian agency of civil war and invasion, Protestantism shall exist in those quarters of the world.

Certainly, this is but a mouse of fact, compared with the teeming mountain of anticipation. Admit that the Protestant Alliance has released the Carlsruhe victim of the Jesuits—Dr. Marriot's price is just fourteen hundred pounds, and we hope that the Alliance will find him a reasonable bargain at that figure. The gentlemen who have subscribed to the concern, must be patient indeed, if they go on giving guineas for the promised enlistment, in the ranks of the Alliance, of South American and Japanese Protestants.—Was it for these distant and cosmopolitan objects that the Lydian Christianity was invented? If this is all that the Alliance has to show for its first year's existence, we can easily understand how it was that, on Saturday morning last, the Freemason's Tavern was half empty. We suspect that people are beginning to find out that these "Alliances" and "Associations" are very often neither more nor less than shifts for raising the wind for needy religious adventurers.—"Salaries, £236; deputations, £179; sundries, £120"—so says the "Report." If the Protestant Alliance has any other purpose than that which those figures suggest, it is to ensure an annual field-day for Lord Shaftesbury to fire off a fervid harangue, and for the Noels and Tidmans, the Rodens and Bevans, to deliver themselves of their pent-up floods of nonsense and bigotry. We must say that £1,400 is a tolerable price to pay for these stale delicacies of the season.

Serious criticism on the absurdities which found utterance, and we suppose acceptance, at the meeting on Saturday, would be almost as unprofitable as the sayings themselves. It is melancholy that, in this century, a Protestant nobleman can have so far calculated—and, it would seem, not incorrectly—upon the unreflecting ignorance of his hearers, and actually to recommend a body like this Alliance, on the ground that "it was formed for the assertion of private judgment, and the maintenance of civil and religious liberty." Such were Lord Shaftesbury's words—uttered, apparently, in profound unconsciousness of their glaring incongruity with the whole, spirit aim, and purport of the day's proceedings. And then Mr. Baptist Noel, himself a Dissenter from the Church of England—a "pervert," "apostate," and "renegade," to use the charitable and conciliatory language of his friends towards those who have exercised their private judgment in another direction—contended that for the State to tolerate (to recognize was Mr. Thompson's phrase) Protestantism and Popery at the same time, was as ridiculous, absurd, and inconsistent as "to construct batteries, and to hire men to spike the guns, or to drain the metropolis, and then to bring the filth back again." It is curious that Mr. Baptist Noel, with so keen a sense for inconsistencies, did not feel that the strangest of all self-contradictions is for a Protestant Alliance, founded to uphold private judgment, to refuse Roman Catholics the free exercise of their judgment, private or Popish, in matters of religion. The Scotch gentleman who attended as a "deputation from the Reformation Society" exhibited, after a fashion which might be amusing were it less mischievous, the characteristic perversity of the ultra-Protestant intellect. He has no objection to convents—not he, liberal man—he only requires that they should be open to inspection, "as is the case with lunatic asylums." He cannot see anything tyrannical, immoral, or insulting to religion in the notion of subjecting the inmates of convents to the questionings, casuistical, domestic, or theological, of a visiting magistrate—say of Sir Peter Laurie. Of course, the Roman Catholics ought to feel themselves very liberally dealt with by having their religious houses put on the footing of lunatic asylums

The topic which was so popular last year—that of "the Popery within the Establishment"—the very least allusion to which used to summon so many thousands to Freemason's Hall—fell lamentably dead and flat on this occasion.—It is almost enough to say that it was confined to Sir Culling Eardley. This gentleman is just now extremely angry with some Plymouth clergyman, whose gravest fault, as his accuser states it, seems to have been that he taught his school children a certain moral duty—which, unless we are mistaken, occupies not a little of a certain Sermon on the Mount—with respect to the government of the thoughts. But even supposing this Plymouth clergyman—this "fellow," as the gentlemanly orator styles him—to be whatever Sir Culling's candid judgment and meek wisdom choose to consider him, what, we ask, is all this to Sir Culling Eardley Smith, Bart.? What has *he* to do with the Church of England, or its bishops, its clergy, or its dioceses? Sir Culling is a Dissenter. He has left the Church of England, for reasons which we are not going to find fault with—doubtless they were in keeping with the reasoner. This polemical baronet, will certainly adorn any sect to which he may choose to attach himself—but at any rate let him keep to his own. He is not asked to go to church, or to render obedience to the Bishop of Exeter—he can become his own priest or Levite, or he can build, as he is now trying to do, a conventicle. Sir Culling is not asked to go to confession, or to enter a nunnery; and why, in the name of common sense—though, by the way, that is probably the very last consideration which would influence him—should the man trouble his head about a Church which he has abandoned and with which he has no more to do than he has with a Lamasery in Thibet?

Sure we are of this—and the events of the last twelve months prove it—only one cause has gained, or can gain, from the attacks made on Roman Catholics by those who profess liberal sentiments and respect for the right of private judgment. Infidelity makes its advantage out of that systematic and organized hypocricy which is embodied when all sects and religions choose to take the common name of "Protestantism."—Religion suffers by the injustice and insincerity of its professors. Last year, a dissenting alderman—whose name is now placarded on the walls as the friend of civil and religiots liberty—seriously proposed to "imprison Dr. Wiseman." A statesman—nay, a bishop, if we remember right—has generously avowed that he has no objection to Maynooth, provided the Roman Catholic text-books are excluded. And a "Protestant minister" is generously disposed to allow all liberty to his fellow-subjects in the matter of religion, but declares it to be his "duty to assail," and to prevent the State from "recognizing," all institutions that foster opinions which he thinks proper to stigmatize as "ungodly." If the Protestant Alliance must attack "Popery," or anything else, let them—we shall regret it chiefly because Popery is the most direct gainer by their attacks; but, at all events, let them, for decency's sake, abandon the cant of "civil and religious liberty."

From the Evangelical Catholic for June.

College of St. James, Maryland.

We are glad to know that this institution is in a highly flourishing condition. A large additional building, as stated in our last, has been finished, which greatly increases the accommodations and comfort of the Students. The Rector, the Rev. Dr. Kerfoot, sent us a copy of his address at the opening of the new Hall, rather as a private favor, as it was written with no view whatever as to publication; we put it in our columns, however, as exhibiting the earnestly religious spirit which influences the Institution.

THE RECTOR'S ADDRESS

AT THE OPENING OF KEMP-HALL COLLEGE OF ST. JAMES, MARYLAND, MAY 12, 1852.

When we laid the corner-stone of this edifice, we hoped that the pleasant duty we are now engaged in would have fallen on some earlier day than the present. The delay has not, however, been of much moment. Nothing has occurred to mar our satisfaction in witnessing the progress of the building, and *to-day we enter* Kemp-Hall. And, while we congratulate one another on this increase in our means of usefulness and comfort, we desire also to thank Him who prompted and prospered our enterprize, and crowned it with success.

We have therefore come directly from our Chapel-service to the Study-Hall of our new edifice, to make thanksgiving, and prayer, and vows, our first work in these walls. It is only a right and truthful work thus to link our Chapel and our new Academical edifice together. That "upper room" is indeed the specially holy place in our College. It has been solemnly consecrated to the worship of God, and to the sacred offices of our holy faith. All other buildings and places here are very far subordinate to that one. Yet, at whatever distance, still the Academy is really subordinate to the Chapel, i. e., not merely inferior, but helpful to it in its good work. And—that we may again repeat here this oft-told truth to one another for our mutual admiration, that we may again recognize it before God as our duty and our vow, have we now come hither from His own Holy Place among us, that we may here conclude the service of the morning.

This house is not *a Church*. It admits of no solemn consecration as a Church. But as we invoked God's blessing when its foundation-stone was laid, so now we offer to Him the complete work, and again implore His abiding grace and favor.

We asked Him then to protect all engaged in the work of erecting the building from hurtful accident. That prayer has been fully answered. No sad recollections—as there so readily might have been—of suffering, and even of death, will be associated with the erection of Kemp Hall.

The work *is done*; and we are right well satisfied with it. We have no vain regrets, now, that it was not differently planned. It meets our wishes and our wants as fully as any building of the size could do. In this fact there is real cause for gratitude to Him who suggests *every* good thought.

We did not venture upon the work until very much of the necessary means had been secured. God has mercifully sent us more as the work progressed; and to-day, as a proper part of our Thanksgivings, let us remember before Him all those into whose hearts he has thus put the desire to help us.

About one-fourth of the outlay has yet to be provided for. For this we may well trust the good Providence which has hitherto so bountifully furthered our work.

Our chief duty now is to remind ourselves that in proportion to what is given us will be the measure of what shall be required of us.—As God enlarges our means and facilities for doing His work, so does He enlarge His demand upon our services. Whatever additional help this new house may give us, ought to be the measure of the increase, not so much of the comfort and ease of officers or students, as of their energy and success. Now that we possess what we so much needed and desired—*more room* to work—let us all, not relaxing, but re-awakening our zeal, do our work more effectually.—Let us impress it upon our memories and consciences, that these walls have been built by the offerings which pious hearts have made to God. Those hearts trust us. God trusts us. His Church commits to us her work for Him. Shall such trusts be defeated? Can we now bear to think more of our increased comfort and respectability, whether domestic or academical, rather than of our increased trusts and responsibilities? No;—let us, amid our right natural and right hearty joy, renew our vows to be more zealous than ever in building, on the foundation of Jesus Christ, "the gold and silver of Evangelical Holiness and Christian morality, the precious stones of the graces and virtues of Godliness." You recognize these as some of the beautiful and touching words of instruction that we first heard in the Chapel, when the rain sent us back there to conclude the service of the laying of the Corner Stone. I quote them to recall to your minds those good lessons. And as to the necessity (then recognized) of our working not a little in the "wood, hay, and stubble" of science merely human, of learning and literature, so much of which is heathen not Christian;—so much, again, of which is so very remotely, if at all, promotive of the highest interests of men,—still, even all such work may be consecrated and made acceptable. It may be turned to good use in His service. It is the law He imposes upon us in His work, and our alacrity in obeying that law, and making every duty we have to discharge and every lesson we learn or teach as perfect as possible, will be an offering which God will accept with entire favor. And I am sure that you will appreciate the request, that wherever, among Instructors or pupils, there may be room for it, there will be increased punctuality and completeness and cheerfulness in every duty. Another thought is suggested by that Corner Stone Address. *This* building *is actually erected*. The enterprise did not stop with the foundation wall. It surely need not be said that this is of God, not of any man nor of any men. Clearly as a special, favoring providence has always been seen in our history as a College, in no part of it more than in this enterprise may we discern—that no single nor special human agency, but the finger of God, has carried on our work.—Those who love that work best and help us most, will most gladly acknowledge this to be so. I speak of this to draw from it the lesson that we ought humbly and fearfully as well as gratefully begin our occupation of Kemp Hall. Shall the work of God here, which we see owes so little to our skill, be marred at all in our hands? Shall a work which began not here, nor in our wit or piety, perish because we are the workmen?—Shall these buildings go down to posterity empty,—if not of professors and students, yet with that far worse emptiness of God's grace and favor: of His Spirit's influence: of His Son's redeemed and Holy ones here preparing for Heaven? God forbid it! Woe be to him who, by neglect, or by deed or word of evil, mars God's work here! Be he minister or layman, be he man or boy, be he teacher or pupil, his evil will live on here long after his work *seems* to end.—But so will the good any of us may do, live on after us. Our zealous toil, our good precept, our Godly example will go down multiplying their blessings, we may hope, from generation to generation. For all this—our evil and our good—we shall give an account to God. So now we come to Him for His grace, His blessing: we ask Him to take this House to be His own: to watch over its inmates and their work: to sanctify them, soul and body, forever: to give zeal and peace and pure morals, and sincere piety, to live as our pleasant and holy companions in our house and in our work. We ask Him to bless here our table, our study and our sleep: to supply our wants of body and mind, to make all work to His glory; and then, when every earthly house shall fail us, to translate us all to that house not made with hands, where never-failing strength and heavenly knowledge and perfect rest shall be the reward of our service,—from His mercy in Christ, our Redeemer: Amen.

From the Colonial Church Chronicle.

SOME THOUGHTS on Colonial Colleges, and the Means of raising a Supply of Missionaries in The English Church.

The mode in which a succession in the Christian ministry should be kept up, and those gifts transmitted to other generations which the Apostles, deriving from their Divine Master, entrusted to certain faithful men with the injunction that they should commit the same to others, has naturally exercised, in a variety of ways, the wisdom and prudence of the Church in all ages. The main difficulties in effecting this seem solved for us now in the older and wealthier communities of European Christendom, by the existence of numerous seminaries of learning, and by the accumulated wealth of large numbers of parents, who are happily moved to expend their money in procuring such a training for their sons as renders them qualified for ordination in the judgment of those overseers of the Church whose business it is to see that they "lay hands suddenly on no man."

But in the impoverished Church in many of our Colonial dioceses the case is different. Our means of maintaining a succession of the ministry in them is a matter of more perplexing concern; and we are necessarily thrown back on some first principles in our inquiry, as to what are the real requirements of that baptized population which is thinly scattered over these lands, and as to how those requirements are to be met. The further consideration of how the Gospel is to be extended among the heathen within and around our border, must, in any healthy state of the Church, naturally go hand in hand with our present inquiry. But it will be well, in the first instance, to confine our attention to the more immediate subject of the wants of our own people. And if we begin by examining what this population (or at least that portion of it which belongs to the Church of England) desire, what passes current in their expectations generally as the only adequate supply to their spiritual necessities, we shall find that the idea of an highly educated gentleman, who has graduated at one of our Universities, is a strong component part of that notion of a clergyman which is uppermost in their minds. They naturally want one whom they may respect; and this type carries with it its own respectability. But a little reflection will show to any one, that however blest in this respect the colonies have hitherto been, it is clearly impossible to go on procuring in England and transplanting to distant dioceses a whole staff of clergy of this kind. The mother country cannot furnish her gifted graduates in the required abundance, and those who are ordained to fixed titles, as the English clergy are, have commonly their work and vocation before them, without seeking to transplant themselves to a foreign shore.—There is no reserved corps of graduates from which to draw, and if there were, the most of our Colonial dioceses are too poor to contribute large funds towards bringing out and maintaining for themselves such a body of clergy as the people usually set their hearts upon having. And it must be remembered that those Churchmen who have brought out with them from their mother country such notions as I have alluded to, respecting the necessity of clergy trained at Oxford or Cambridge, have usually brought out also what seems a prescriptive claim, to have all the ministrations of religion provided for them without expense to themselves: for these they have been enabled to enjoy by the bounty of former generations, and not by their own exertions in their parish church in England. Thus people are (I believe) rarely found backward in a colony to express to their bishop, when they have the opportunity, a sense of their spiritual wants, and often regard him rather as the large purse-bearer, who is to provide them the requisite funds for obtaining their desires, than as the earthly fountain and source of gifts merely spiritual, and ready, as the Apostles of old, to bestow those gifts and to issue that commission which they did, when the materials for its due exercise are presented before him.

It might, perhaps, appear an unreality were the Colonial Bishop to reply to those who besought to have their spiritual necessities supplied, "Wherefore, brethren, look ye out among you a man of honest and good report whom I may appoint over this charge;" or to tell them that he was ready to fulfil the injunction given to Titus, to "ordain elders in every city," so they would only provide the men and present them to him with one accord, vouching for him as "faithful men who shall be able to teach others also."

And yet it would not be so easy to point out on what precise grounds this reply should seem so inadequate, so inappropriate, or so much beside the mark as it certainly would. At all events, to those who, in remote districts of a colony, make unreasonable demands, and vent their murmurings that they cannot have a graduate from one of our old Universities as their minister, such a reply would be no injustice, and might very serviceably cast them back on some first principles in their reflections as to what they had a right to expect should be done for them. For no request seems too exorbitant to make from those who have a bishop to apply to in spiritual matters, though in commercial affairs it would be easy to see that a foreign article of the best quality, produced by a very costly process many thousand miles from where the applicants for it live, and having, perhaps, much inland carriage as well as freight appended to its original value, was not a thing for them lightly to set their minds upon procuring. And should they require it to be brought to their doors and bestowed upon them gratuitously, or almost so, they would be indulging in expectations that were little likely to be gratified Yet this is pretty much the expectation of a large part of the members of the Church of England in some portions of our Colonial empire. And as the dioceses, into which this empire is divided, have been of late years rapidly on the increase, and the formation of each new diocese creates a demand for fresh clergy with a very astonishing increase of ratio, the inquiry seems forced upon us, how this supply is to be maintained, and what are the necessary qualifications, and what the requisite training of the men to be employed in this work.

It would be beside the purpose to say anything of the holiness and integrity of life required in colonial as in all other clergy. These must be presumed as the foundation of everything. But the required amount of learning, of discretion, of strictly ecclesiastical training, and of what currently passes as "gentlemanly bearing," and like adventitious circumstances, together with the mode of securing any or all of these, may fairly be made matters of discussion.

And first, as for learning. No sound-judging person, wishing well to the interests of religion, would underrate the value of providing a learned Clergy, when possible, in the colonies as well as in the Mother Church at home; learning being at least a large portion of that worldly weapon which now best answers to the "sword" wherewith our Saviour bade His Apostles provide themselves at almost any sacrifice. "He that hath no sword, let him sell his garment and buy one." But if in England a University degree be necessary to secure the standard of learning which is in advance, not of the bulk of the people who are dependent on manual labor for their support, but the bulk of the moderately educated part of the community—of that part, in fact, who are in easy circumstances; still it may be fairly assumed that a lower amount of actual learning will be in advance of the average education of even the wealthier portion of a colonial population. But, in reality, it is not the solid learning, but the prestige of their clergy belonging to a particular class, that is mainly clung to; and this is not unnaturally the case in a state of society where flash and show run far a-head of substance, and all time-honored distinctions are regarded many-fold above their European value. By none more so than by those (and they are not a few) who affect to despise these things, with a view of elevating themselves by being thought capable of despising something which others respect.

Let it only be granted, that the main end of human learning is secured in this matter, if the clergy be but kept far in advance of their flock in the study of sound divinity, and have a reasonable aptitude for teaching, persuading, and exhorting others; then I think it will appear, that this object may be achieved at a less cost than that of seeking out a number of University graduates, and transplanting them to distant lands, at the great hazard whether, from one obstructing cause or another, that they will after all prove thoroughly efficient agents in the spheres to which they are appointed. For plainly, it is not a University education alone that will insure a successful exercise of the gifts of the ministry, and especially so in a Colonial diocese. It requires some peculiar qualities for men, however they are trained, to adapt themselves to new states of society. And it is often found a more severe trial where a man of refined education has to come in contact with the free and easy tone of manners which uneducated people assume when removed from the aristocratic influences which pervade the land of their fathers. Nor is it too much to say, that in several of these qualifications essential for the Colonial clergyman or missionary,—such, I mean, as judgment, tact, patience, and an ability to meet difficulties single-handed,—the amount required is far beyond what the ordinary parochial life in England calls for. And though the same University education which imparts a superior amount of learning, tends also to unfold men's judgment and discretion in the practical affairs of life, besides having many other advantages of ecclesiastical training and discipline which form an excellent preparative to the exercise of the ministry; yet, we know well enough, that such good tendencies are far from taking effect upon all the University students that are destined for the ministry of the Church.

Accordingly, it is a matter well worthy of consideration, if most of the Colonies might not, with a less costly machinery than an English education, and a less ruinous outlay than the passage and outfit of a large number of missionaries involves, furnish forth, after a little time, men as serviceably trained as the most of those who now seek employment in the Colonial ministry from the parent home. For it must be remembered, that though persons of rare endowments are happily found, at the call of the Fathers of the Church at home, to devote themselves to the higher posts of governing in the Colonial Church, it is in vain to look for equally high endowments through all the ranks of those who from time to time propose themselves for her inferior offices in answer to the invitation of the *Society for the Propagation of the Gospel*, or of the several Colonial bishops who make appeals in this behalf. It will be no undue disparagement to say, that the most of those who offer themselves are not above the average of parish priests in England, in the qualities of learning, zeal, endurance, and the other endowments which make a man valuable in the ministry of the Church.* There are clearly so many other motives, not uncommendable ones, and yet below the motive of high missionary zeal, which will induce men to embark on this field, such as the obtaining orders abroad when they could not be obtained at home; the having what will seem a more important field for exertion, and a higher position in the social scale, and a closer intercourse with the rulers of the Church to which they give their services, or a sincere and very natural preference for the less State-encumbered condition and working of the Colonial Church. These and the like inducements may often prevail, even when no very elevated chord is struck by the appeals for men to give their services to the Colonies, that are cast from time to time upon the wide waters of a newspaper or clerical magazine.

The first portion, then, of our inquiry is,—Could not such materials as those from which our Colonial catechists, or lay readers, and a large part also of our Colonial clergy are formed, be found in the Colonies themselves, and probably be worked up or trained on the spot as efficiently and at a less cost than the passage, outfit, and other inland expenses of so many inexperienced men as are exported for this purpose year after year from the shores of Britain? And granting this to be in any degree probable, would not the devising means for multiplying efficient Colonial Colleges, at a less ruinous outlay than has hitherto been taken for granted to be necessary, and would not the deportation from England of a few men apt for carrying such purposes into effect, if they could be persuaded to go, be a more valuable service to the Colonial dioceses than ten times so much money spent, and ten times so many isolated missionaries distributed among them as is now done?

The resources of that Society which has bountifully fed the most of our older Colonial dioceses in their infancy, are now nearly dried up, or rather its funds are fully pledged towards the dioceses established before 1846. A large expenditure from those funds has been made on the few existing colleges of India, North America, and Australasia, partly in their building and partly in the maintenance of Divinity students within their walls. But a much larger sum may be presumed to have been spent on the passage and outfit of missionaries and catechists from year to year from the shores of England. It is time now to pause and consider, whether past experience and present poverty may not enable us to devise some means for continuing to propagate the teaching and ministry of the English Church, with slenderer pecuniary resources than have hitherto been at our command. Six new dioceses have been recently erected, and one at least of these is likely to be speedily subdivided into three; and this in a land where no fresh State assistance can be anticipated, and no resources from home are provided for the maintenance and extension of the ministry. Thus it becomes a pressing matter to stir up the resources which each new diocese can best furnish, and develop whatever new ones may lie in our power.

The Bishop of New Zealand seems to have led the way in a fresh direction, by establishing a college, whose fundamental principle is, that "all its scholars and students shall employ a definite portion of their time in some useful occupation, in aid of the purposes of the institution;" "every student and scholar, not hindered by bodily infirmity, being required to practice one active and one sedentary trade;" any unwillingness on the part of a Theological student to follow the rule and practice of St. Paul, to labor, "working with his own hands the thing which is good," being considered as a proof of his unfitness for the ministry. And the Bishop warns the body, that "the only real endowment of St. John's College is the industry and self-denial of its members."† Now, without any very accurate and detailed information on the practical working out of these principles, we can hardly trust ourselves to believe that a system so excellent and yet so unpopular as this is sure to prove, should be carried on to its full self-supporting extent, especially when the very reports of the *Society for the Propagation of the Gospel*, in which this account is embodied, give the items of very large sums contributed to the maintenance of the collegiate work in New Zealand, in supporting candidates for holy orders in St. John's College, Auckland. The often-quoted account of the "little army of 70 spades, working regularly two or three hours a day," rather disappoints an uninitiated reader on a closer investigation. For we find that while 40 native boys have been employed in cultivating eight acres of wheat, 30 English boys are reported meanwhile to have brought into culture two acres of garden ground;—which would look much as if the labor of the latter was not employed to the same extent or as serviceably as that of the former, and gives one the suspicion either of idleness, or rebellion against the rule, or remonstrance on the part of the English parents preventing the full efficacy of the work. But supposing that the Bishop's utmost hopes and intentions in the matter are being realized, still the fact of a very considerable outlay to set all this going stares us in the face. And unless the same can be set going in other dioceses at a less cost, the hopes are fruitless that other men of less rare endowments than the Bishop of New Zealand, or to whom popular interest may be less drawn, will be backed up by a like amount of funds either from the *Society for the Propagation of the Gospel*, from any Colonial Land Company, or from private friends in England; from all which sources the Bishop of New Zealand has drawn largely.

To be continued.

THE CHURCHMAN.

NEW YORK, JULY 3, 1852.

Death of the Bishop of South Carolina.

With much sorrow we announce this week the decease of the Right Rev. Christopher Edwards Gadsden, D. D., Bishop of South Carolina. The intelligence, though most saddening, was not unexpected, as it had been obvious for some time past that his disease was so severe as to preclude all hope of a permanent recovery. He had attained the age of 68 years. We find in the New York Courier the following record of his life and ministerial services.

Bishop Gadsden was a native of Charleston, and a grandson of General Christopher Gadsden, a distinguished worthy of the revolution. He was a graduate of Yale College, and received his academic honors in the same class with Mr. Calhoun. He was ordained Deacon July 25, 1807, by Bishop Moore, of New York, and Priest in April, 1810, by Bishop Madison, of Virginia. In January, 1808, he was elected Rector of Biggin Church, in the parish of St. Johns, Berkley, and resigned on the 2d February, 1810, to enter on the duties of Assistant Minister of St. Phillip's Church, in Charleston, to which office he was chosen on the 21st December, 1809. On the 17th July, 1814, he was chosen Rector of St. Phillip's, as the successor of the Rev. James Dewar Simons, and continued to officiate there to the time of his death. In 1840, he was elected Bishop of the Diocese of South Carolina, as the successor of the Right Rev. Nathaniel Bowen, D. D., and was consecrated in Trinity Church, Boston, on Sunday, June 21st, 1840.

Bishop Gadsden was an eminent prelate of his Church, equally distinguished for deep learning, elegance of composition, and fervent piety. His amiable and benevolent character, unassuming deportment and Christian liberality, secured him at once the respect and affection, not only of his own denomination, but of the whole community. He will long be remembered as an ornament of his Church, and mourned as one of the most valued of our Divines and citizens. The Charleston *Standard* says:

He was esteemed and beloved, not by his flock alone, but by this whole community. His affectionate manner, unaffected humility, and life of piety, are impressed upon all who knew him; and to-day even the hardened and unrepentant, who may witness the last tribute to his mortal remains, will be constrained to breathe one prayer of the heart, that their "last end may be like his."

Bishop Gadsden worthily adorned in life a family honored of old in South Carolina. It commenced with her existence, was in full vigor at the revolution, and still many survive him to honor his memory. But what cares he now for all these so prized on earth? He is a member of that higher family, whose ancestor is the Son of God, and whose inheritance is the riches of infinite mercy.

The magnanimity and firmness of Bishop Gadsden were especially shown in the sad tragedy of the trial and conviction of the Bishop of this Diocese. He was ever found on the side of truth and mercy; and his opinion on that occasion will be a lasting and honorable monument of his capacity as a Christian Judge, and his integrity as a Christian Bishop. To him, with his five noble compeers, who bravely stemmed the tide of obloquy on that mournful occasion, the grateful remembrances of this Diocese will ever be rendered. It enhances our grief that such a man should be taken from us at such a time. He has "finished his course," he has "fought the good fight," he has "kept the faith," and now rejoices in the bliss of Paradise, and in the expectation of his final reward. May his successor be one to tread like him in the old paths of Catholic truth, and inculcate the doctrine and discipline of Christ, as this Church hath received the same.

The Jubilee.

The proofs which continually meet our eye of the deep interest taken by our transatlantic brethren in Great Britain and Ireland, in all that concerns the American Church, is most grateful to our feelings. Equally gratifying is it to find that the reverence and sympathy felt by the American daughter for her Anglican parent, and its sister branches in Ireland and Scotland are valued and reciprocated. The events of the Jubilee year have tended in an eminent degree to deepen these impressions, and widen the Catholic feeling which before prevailed. The recollections of the past have enkindled to their utmost height the emotions of gratitude and affection due to the venerable Society for the Propagation of the Gospel, for their fostering efforts in this land. A view of the present state of the Anglican Church and its numerous offshoots, shows many features which should call forth joy and praise. We see her Apostolic ministry, her holy doctrines, her pure worship, extending themselves rapidly and surely in every quarter of the world, prostrating the dark kingdom of sin, Satan, and death, and teaching those involved in sin and ignorance how they may rejoice in the true light of the ever-blessed Gospel. We have reason, too, to exult in the sound views of doctrine and practice which are continually diffusing themselves, in the orthodox character of most of the prelates appointed to foreign sees, and in the happy influence they are exerting on the flocks committed to their charge. All this will re-act on the parent Church, elevate the tone of its bishops and clergy generally, teach them to rely more on the spiritual powers of the Church and its Divine Head, and less on the secular arm, and the protection of princes and rulers, and to contend more strenuously with the opposition of the world, the flesh, and the Devil. And then come bright hopes for the future, the gradual absorption of discordant sects and jarring and corrupt churches into the hallowed fold and peaceful bosom of the Reformed Church Catholic, as we trust that then it may fitly be styled; when renouncing and abhorring the errors of heresy and schism, with which now, alas, they are defiled, "they may, with one heart, desire the prosperity of God's Holy Apostolic Church, and with one mouth may profess the Faith once delivered to the Saints." When Ephraim no longer strives with Judah, and Judah no longer vexes Ephraim, what works of charity, what triumphs of faith, what glorious conquests may not the Church achieve; and how vast will be her power, when those once her foes shall bow down before her, and those who formerly oppressed her shall profess themselves her dutiful children. This happy result will, in God's own time, be attained, if her true sons continue faithful in the path she prescribes, not deviating from it in compliance with the delusions of the popular voice, nor undermining or diminishing from the fair fabric of the faith to gratify the ignorance, skepticism or unbelief of foes without and recreants within.

But we pass from these general considerations to a particular description of the concluding festival in Westminster Abbey, contained in a letter from a young presbyter who witnessed the scene, to a respected lay friend of this city. We give in a note * a full schedule of the services intended for the Jubilee Week.

London, June 16th.

"I have just returned from the celebration of the *first* day of the Jubilee. It was a magnificent spectacle, and I never expect to look on the like again, *this* side the grave.

"Long before the time appointed, Westminster Abbey was crowded to its utmost capacity, and C. and I were fortunate that we went early, or even our *tickets* would not have procured us a seat. At length, at the appointed time, the deep-toned organ poured a tide of melody through the vast pile; and the procession was seen making its way up the spacious nave. Among the goodly array of Archbishops and Bishops two noble representatives of the American Church were seen. The multitude rose reverently as they approached, and remained standing until they had passed into the Chapel. As many as possible took part in the service; Bishop DeLancey reading the second lesson, and Bishop McCoskry the Epistle. The anthem was performed magnificently: one voice in particular seemed to fill the whole building with its ringing notes, and I realized in its full force the beautiful lines of Gray—

"Through long drawn aisle and fretted vaults,
The pealing anthem swelled its notes of praise."

The prayers of course were intoned, and the sermon was preached as advertised by the Bishop of Oxford. It was a *masterly* performance, and the highest praise I can award it is to say, it was worthy of the occasion. There were no timid concessions, though he prayed with quivering lip for the peace of Jerusalem. Good sound Church doctrines with no compromise, but still the largest charity for a weak brother. The subject was, "The Sorrow and Joy of the Church"—*sorrow* for what she had left undone, and *joy* for the present and promises of the future. Text, the consecration of the *Second* Temple, when the old wept at the memory of the first, so superior in splendor, and the young rejoiced at the glory of the new. He administered a sharp rebuke to the English Church for her apathy, in not sending out Bishops to her colonies in America, when they begged with outstretched arms for the presence of spiritual fathers, and he eulogized the constancy and patience of America under her mortifying neglect. He spoke of what England was now doing. In every colony were the successors of the Apostles to feed her children with 'the bread of life.' But as the sermon will be published, and you will get a copy, I need not write more. He closed with the expression of hope that a prayer from that vast multitude would ascend from the altar, at which they were about to kneel, for the "unity of the Catholic Church," and as he concluded, a loud Amen, like the voice of many waters, went up from that mighty throng of Christian men and women. Then came the offertory, and the ring of gold and silver as it fell in showers in the circling plates. The Communion was immense, and occupied some hours, though there were many assisting in the administration: and then, when all had participated, "The Gloria in Excelsis" fell on the ear like a burst of thunder from myriads of earnest voices. The worshipping congregation received the blessing from the venerable Archbishop, and then a silence like that of the desert hovered for a brief space over the kneeling thousands, and all was over.

They poured out from the ancient Cathedral with suffused eyes and grateful hearts, that God in His infinite goodness had so blessed them in their day and generation, conscious that a link had been touched, whose electric cord thrilled around the world."

Bishop McCoskry was to preach at St. Paul's on the 17th, and the writer promises full particulars of the noble services in another letter.

We have been also permitted to make some extracts from a letter of the Rev Dr Wainwright, to the same gentleman, of an earlier date—June 9th, London.

"My reception has been as kind as it possibly could be. There was a meeting of the Society to welcome me as the humble representative of our Church." After a brief account of the meeting, he continues—

"The regret was great that the Bishops appointed could not come, and when I saw the state of feeling exhibited, I most deeply lamented that they were not here to respond to the sentiments of their brethren, as I of course could not do this efficiently. How greatly rejoiced then, was I to learn by letters from Bishops McCoskry and DeLancey that the trial had been postponed and that they would come. I hear that the Atlantic has arrived, and trust they are now in England. They will have a most cordial reception, and the effect will be very great in cementing the bonds of affection between the two Churches. As a proof of the feelings of the English Church towards us, I was asked by the Bishop of Salisbury to preach at an ordination held by him last Sunday, which I did, and also at his request laid hands with the other presbyters, upon the Priests, when ordained. I am asked to do the same office at the Bishop of Winchester's ordination, next Sunday. I am to preach in three of the London Churches. All this is with the view of expressing respect and affection for our Church. Our Bishops, while here, will have as much as they can attend to in the same way."

We had prepared some additional remarks on the need of a Court of Appeals, but have deferred them to next week, in order to make room for the above interesting information.

Annual Meeting of the Trustees of the General Theological Seminary.

This meeting commenced on Wednesday evening, the 23d inst., at 6 P. M. There were present, the Bishops of Wisconsin (who took the chair), Maryland, Massachusetts, New Hampshire, and Indiana, and about sixty clerical and lay trustees. The meeting was remarkably harmonious and peaceable, and formed a strong contrast to some which have preceded it. Rev. Mr. Mead was re-elected Secretary. The Reports from the Standing Committee, Finance Committee, Dean and Faculty, represented the Institution as in a very flourishing condition, both temporally and spiritually. Considerable expense will have to be incurred in the construction of a bulkhead for the real estate, at the foot of 20th st., on the exterior line of the city, pursuant to a corporation ordinance. This will cost above $17,000. Considerable expenditures will also be required in the filling up and improvement of the property; and many crocodile tears will, no doubt, be shed by *disinterested* persons, over this "wanton waste of the funds." The friends of the Seminary may rest assured that the revenue derived from this property, when improved, will, in the view of competent judges, soon compensate for the outlay many times over.

The Library Committee reported that 1348 volumes had been presented by the "Society for the Promotion of Christianity," being the choicest portion of the library of the late Dr. Jarvis, and which cost the sum of $3173. Most of these books were much needed by the Seminary, and the addition makes it one of the best selected in the country. They also called attention to the necessity of erecting a fire-proof library for the protection of this very valuable collection.

The Report of the Committee on Examinations spoke in high terms of the results.

On motion of Rev. Dr. Mead, the Report of the Committee offered last year on the Re-organization of the Seminary, was made the order of the day for to-morrow at 6 P. M.

Rev. Dr. McVickar offered a resolution to provide for the officiating of other clergymen than the Faculty, within the chapel, at the discretion of the Dean, and had it laid on the table, with the intimation that he should call it up to-morrow.

The report of a sub-Committee of the Standing Committee, containing a revision of the Statutes, was presented and laid on the table. Mr. Betts moved its reference to a Committee, and that one day's notice be dispensed with. It was referred accordingly.

The Board then adjourned to meet at the Seminary Hall for the Commencement, and in the afternoon at 5 o'clock at St. John's Sunday School Room.

Thursday, 5 P. M.—The Board re-assembled.—Some few attended who were not present yesterday, and many of those then present were now away, including all the *wrong* sort.

The following gentlemen were elected to fill vacancies:—

Massachusetts: Rev. Wm. R. Babcock and Rev. E. M. P. Wells, D. D., in place of Rev. William Croswell, D.D., deceased, and Rev Edward Ballard, removed from the Diocese.

Connecticut: Rev. Gurdon S. Coit in place of Mr Cornell.

The Standing Committee, Finance Committee, and Treasurer, were re-elected.

The order of the day—the report on the re-organization of the Seminary—was called up, and laid over to the next annual meeting.

The Committee of Reference on the Revision of the Statutes, was, on motion, discharged.

Mr. F. J. Betts, a member of the Committee of Reference, then offered the amendments proposed in the Report, to avoid some questions of form occasioned by the proceedings of yesterday.

The reference and notice, required by Chapter 11th, were dispensed with by unanimous consent, and the amendments were adopted. They were chiefly verbal, to remove slight incongruities and inconsistencies in the present statutes, occasioned by the amendments made from time to time on the original code. 500 copies of the Statutes, as amended, were ordered to be printed, and 500 copies of the minutes of the meeting.

The resolution of Rev. Dr. McVickar was called up by Dr. Mead, who expressed his disapproval of it, as favoring the prevalent rage for popular preaching. Rev. Dr. Burroughs showed that there was no need of the resolution, as the Dean already possessed the power. It was again laid on the table.

On motion, so much of the Report of the Library Committee as related to the erection of a fire-proof building, was referred to the Standing Committee to procure plans and estimates, and report at the next annual meeting.

Bishop Upfold, in a very feeling manner, announced the death of the Rt. Rev. Christopher Edwards Gadsden, Bishop of South Carolina, this (Thursday) morning, at 8 o'clock, and moved for the appointment of a Committee to prepare suitable resolutions.

The Committee retired, and reported appropriate resolutions.

The resolutions were unanimously adopted.

After reading the minutes, the Board adjourned *sine die.*

The Twenty-sixth Annual Meeting of the Board of Managers of the Gen. Protestant Episcopal S. S. Union, was held in the Sunday School room of St. John's chapel, on Wednesday, June 23d, at 5 o'clock, P. M. Present, Bishops Kemper and Whittingham, and a number of the clergy and laity—Bishop Kemper in the chair.

The Annual Report was read; from which it appeared that the Union's affairs are in excellent condition, and its prospect of wide-spread and increasing influence is becoming brighter and stronger than ever. During the past year, the appointment of an Editor had been made, and the Rev. Jesse Ames Spencer called to the discharge of the duties of so important a station. The report congratulates the Board and the Society on the appointment, and speaks of Mr. Spencer in high terms of praise and respect.

Beside the publications of the past year, the Union promises, as now nearly ready, a number of excellent works, and sets forth its intention of endeavoring to publish, so soon as they can be got ready, a complete course of books for study, instruction, &c., of our Sunday and Parish schools. The names of several books to form part of this series, were given in the report.

The Rev. W. E. Eigenbrodt having resigned as Secretary of the S. S. Union, the Rev. Editor was elected to fill the vacancy.

The Board adjourned just before six, P. M., having been much gratified with the statements made in the Report, and confident in the hope and trust that the Gen. Protestant Episcopal S. S. Union is destined to become to the Church in America, what the Society for Promoting Christian Knowledge in England, is to the Church of England.

The Protestant Episcopal General Theological Seminary.—The Commencement of this Seminary was held in St. Peter's Church in this city, on Thursday, June 24th, being the Festival of St. John the Baptist. The services commenced at 10 A. M. The usual procession of the students, Faculty, trustees, clergy, and Bishops, was formed at the Seminary, and walked thence to the church. The Bishops of Wisconsin, New Hampshire, and Indiana, were present. Morning prayer was said by the Rev. Mr. Benton, of the diocese of North Carolina, assisted by the Rev. Mr. Livermore, of the diocese of Western New York. The ante-communion service was read by the Rt. Rev. The Bishop of Wisconsin, assisted in the Epistle by the Rt. Rev. The Bishop of Indiana, and in the Gospel by the Rt. Rev. The Bishop of New Hampshire. The Address to the Graduating Class was by the Rt. Rev. The Bishop of Indiana. It was devoted to the consideration of the ministry in the Church of God, its divine appointment and authority, its triple orders, *its continuous and uninterrupted succession from the times of the Apostles*, the channels through which it has come down to us, the impossibility of the chain's having been broken, or the stream's having failed on account of the impurities by which it may have been from time to time polluted during its course through eighteen centuries. The illustrations of the Rt. Rev. prelate were pointed and plain, and showed the absurdity of the argument from prescription, as urged by dissenters. The appeal to the graduates, at the close of the Address, was strong and stirring. He exhorted them to go forth to their duty, confident that they were endued with the panoply of God, and that they would, in spite of all opposition and difficulties, find His grace sufficient for them, strengthening their weakness, aiding their imperfections, and so blessing their labors—provided they were only found *faithful*—that they should in the end receive their rich reward from the Lord of the harvest.

After singing a portion of the 102d Hymn, the delivery of the testimonials took place. The Dean called up the graduating class, and duly presented them to the Bishop of Wisconsin (the presiding Bishop on the occasion) to receive the honors of the Seminary. The following gentlemen, except Mr. Philson, who was absent, received their diplomas.

Wm. E. Armitage, A.B.; Edward C. Babcock, A. B.; Gordon M. Bradley; Morgan Dix, A.B.; P. Gervais Jenkins, M.D.; Francis E. Lawrence; Carlton P. Maples, A.B.; Wm. W. Montgomery, A.M.; Benj. H. Paddock, B.A.; Robert N. Parke, A.B.; John Philson; James S. Purdy, B.A.; Arthur J. Rich, M.D.; J. F. Schroeder, Jr., A.B.

The offertory was read by the Rt. Rev. the Bishop of New Hampshire, during which the alms were collected by members of the graduating class, and he also offered the prayer for Christ's Church Militant.

The Communion office was proceeded with by the Presiding Bishop, and a large number of the clergy and laity received the Holy Eucharist.

The music on this interesting occasion requires a special notice. Nowhere in our country can such an admirable example of Congregational antiphonal chanting be found, as in the Seminary. The students sing in unison, and with great spirit, unity and energy. So large a body of male voices, in good practice, and singing praises "lustily with a good courage," is as delightful as it is uncommon. Mr. Walter, the Organist of St. Paul's Chapel, and one of the Organists of the Church Choral Society, presided at the Organ with great skill and effect. The students were seated in the body of the church near the chancel. The Canticles and the Psalter for the day were all sung antiphonally—mostly to double chants of good character—the chorus on the *Decani* side leading off, and that on the Cantoris' *side* responding, and both uniting in powerful volume at every *Gloria Patri*, and portions of the *Te Deum*. The Psalmody was good—very full and effective, and the *Trisagion* and *Gloria in Excelsis* in the communion office—so seldom sung—were given with full voice. The voluntaries both before and after service were appropriate and finely performed. We wish the music of the Seminary could be more generally heard by churchmen. The students receive no musical education at the Seminary, nor do they practice at all, except by attending the regular daily service. What they do, they do—the great mass of them—by ear, in the *natural way*; every congregation in the land could do the same, if they would only attend the daily service, and were not ashamed to use the voice God has given them in singing His praise, to music of the proper character.

We are indebted to the report in the *Courier and Enquirer* for the chief part of the above article.

Trinity College, Hartford.

We have been favored with a letter from the Rt. Rev. Bishop of Connecticut, in reference to the queries of our correspondent Q. Q., which we very cheerfully insert at the earliest possible date after the reception of the letter. It will be seen that the queries are answered in the negative, so far as the Corporation of the College is concerned. It is not clear, however, what representations were made by the Rev. agent of the College, nor what influence they had in obtaining the grant from Trinity Church. If Q. Q. has papers in his possession, which can throw light on the facts, and will communicate them to us, we shall be happy to insert them.

With regard to the action of the Connecticut Convention in reference to the Diocesan Seminary, we cordially assent to the proposition that each diocese has the right to establish its own Seminary if it will; and take all necessary and honorable steps for that purpose.

Hartford, June 22, 1852.

Rev. Sir:—My attention has been called to an anonymous communication in your paper of June 19th, putting certain queries in reference to the donation of *Five Thousand Dollars*, made sometime since by Trinity Church, New York, to Trinity College, Hartford, in part endowment of the Hobart Professorship. No such pledge as your correspondent mentions was ever proposed to, or authorized by, the College Corporation; and, though the absence of the Rev. Dr. Wheaton, the gentleman by whom the donation was obtained, prevents my conferring with him at this moment, I am confident no such pledge was required of or made by him.

The conditions of the donation, similar in character—only more extended—to those accompanying the grant recently made to Geneva College, where also, I presume, no such pledge was exacted, were, that there should be forever in Trinity College, five *free* scholarships, known as the Trinity Church Scholarships. The incumbents of these were to have, not only *tuition* and *room rent*, but *all other ordinary college charges* remitted. These bills amount to about sixty dollars *per annum*, for each student.

This, then, was the equivalent which the College was to render, for the donation; *i. e.* remitting College Bills, to the amount of three hundred dollars *per annum*, when the scholarships were all full. The only direct and unincumbered addition to the income of the College from this donation, was to be, and has been, when any of the scholarships, from not being applied for, were vacant. This, however, has rarely been the case. They are at present *all* filled, and have been so for several years; while I am confident there never has been a time, when they have *all* been vacant.

Many deserving young men have therefore received the benefits of this worthy charity; while the College has punctually fulfilled the conditions of the donation. No intimation of an opinion to the contrary has ever reached the authorities of the College from any person empowered to speak in behalf of the other party interested. The first public expression of such an opinion has come from your anonymous correspondent. The Theological Department of the College was approved by the unanimous vote of the late Convention of this Diocese. I have the honor, Rev. Sir, to be

Your obedient servant,
T. C. Brownell,
Chancellor of Trinity College.

We have since received the following which of course we insert.

Hartford, June 28, 1852.

To the Editor of the Churchman.

Rev. Sir: As a proper accompaniment to the letter of the Right Rev. Chancellor of Trinity College, I forward the following communication to the Churchman, from the Rev. Dr. Wheaton, with the request that the same may be inserted in your paper. I certify the document, as a correct copy of the original. Your very obt. servant,

John Williams,
President of Trinity College.

Having been several days in the Country, where mails are infrequent, I have but lately seen a communication in the Churchman, signed Q. Q., in reference to "an endowment granted by Trinity Church of some thousand dollars (to what was then Washington College) on the statement of a Reverend gentleman, high in office, that no such (Theological) department would ever be established there, and that the College would always act as a *feeder* to the General Theological Seminary."

The College, as is well known, was organized to meet the great need of the Church of a place of education, where her sons might be trained up free from unfriendly influences, and prepared for any of the learned professions. When the Reverend gentleman referred to, during his application in New York, was questioned whether it would not interfere with the General Theological Seminary, his constant reply was, that, so far from interfering, it would essentially aid that institution by conducting pupils through the preparatory course. This it had already done, having furnished for several years nearly one third of the students of the Seminary, and this it has continued to do, down to the present time. For thirty years it has been eminently a *feeder* of that institution, as the Catalogue will show.*

As to the supposed pledge or promise, "that no such (theological) department would *ever* be established there," none was given by him, none was exacted; and had it been, the pledge, to be of any value, must have been the act, not of him, but of the Trustees. The *purpose*, the *intention* of the College, was fully stated at the time, and was well understood by the vestry of Trinity Church, when they generously voted $5000 towards the Hobart professorship, not one farthing of which, nor of any of her funds contributed to the College, has been diverted from its original purpose, nor I presume ever will be.

N. S. Wheaton.

*Fifty-nine out of Four Hundred and three graduates of the Seminary, have been from Trinity College.

The Delaware Convention.—We find in the Banner of the Cross a letter signed *Una*, which we give below. It makes some serious allegations in reference to the late pretended clerical majority, which has thrown our contemporaries on the other side into such extacies. As we have copied from the *Episcopal Recorder* an account of its late victory(!) perhaps the *new Editor* will copy this letter and give some explanations, which appear to be much needed. It is a new mode of winning to play off the same men in different dioceses.

From the Banner of the Cross.

Mr. Editor:

You may have seen the boast of the "Recorder," that in the late Delaware Convention, for the first time in its history, the Low Church party have obtained a decided victory. None of our clergy have sent you any remarks on the subject, and you will doubtless allow a lady who feels an interest in the matter, to make some reference to it. To us who know the means by which the result was attained, it gives no surprise; and the intimation that it is accomplished by the superior enlightenment of the laity, is only ridiculous. The Diocese is small; a change or addition of a few clergymen easily makes itself felt; and when encouragement to come here is given to one class, and withheld from the other, it is not difficult to change the face of affairs. Seven votes formed the whole strength of the clerical majority. Of this number, the Bishop was one, throwing his influence in favor of clergymen who had been introduced into his Diocese, within a comparatively recent period. Another was the *Rector of the Church in Chester, Pennsylvania*, who, by uniting with that cure the charge of a congregation meeting in a school-house on this side of the line, has secured a seat in the Delaware Convention. Another is the *Editor of the Episcopal Recorder*, without pastoral charge, who owes his seat to his being *called a Missionary* by the Bishop of the Diocese. Another derives his support from a source exterior to his parish, which would soon fail him if he deviated from his party line. Another is also "a Missionary," who was continued in his post after a vestry had expressed a *willingness* to dispense with his services. Another—but enough. The result is accomplished. The "Recorder" has an opportunity of proclaiming the fact, that for the first time in the history of the Diocese of Delaware, the Low Church party have obtained the ascendency.

Una.

Foreign Intelligence.

Since our last the *America* has arrived at Boston, and the *Atlantic* at this port.

The foreign news is not of much importance. Louis had seized upon the castle of Eu, one of the appanages of the Orleans family. He had also threatened to expel the correspondents of the English press, on account of the sharp *editorial* comments made on his conduct. This has exposed him to a redoubled fire from that quarter: the papers tell him that if he expels every Englishman in Paris and in France, they will have the news, and comment on his conduct just as they please. Rumors are afloat of the discovery of a conspiracy in one of the regiments to fire on their officers instead of the people in case of an *emeute*, and that the ramifications are widely extended in the army. It is probably one of the tales of the day.

The emperor of Russia has issued a decree making it imperative on the young Polish nobility to enter the army at the age of 18—to be incorporated into regiments with the rank of ensign, after examination.

The dissolution of Parliament has not yet taken place, as there are many bills to complete before the termination of the session.

On Tuesday, June 8, Mr. Horsman moved an address to the Queen, praying for an inquiry whether due respect was paid to the Constitution and Canons Eclesiastical of the Church of England in the recent institution of Mr. Bennett to Frome. He made a long and tiresome speech on the occasion, and introduced a great variety of twaddle and gossip. Mr. Gladstone vindicated Mr. Bennett and the Bishop of Bath and Wells with great energy and success. Sir J. Pakington was sorry Mr. Bennett had been appointed to so important a cure, but did not think the judicial conduct of the Bishop of Bath and Wells was a subject of inquiry for that house. Sir W. P. Wood (late Solicitor-General) said he did not think the slightest case had been made out against the Bishop, and thought it very unwise to agitate the matter in that house. On a division the motion was carried by a vote of 156 to 111. In the majority we find the names of Bright, the Quaker, Fox, the Socinian, and others *equally* devoted to the interests of the Church. And a House composed of such men dares to meddle with doctrines of the faith and the discipline of the Church of England!

The papers are full of conversions from the errors of Popery to the Church of Ireland. Among them are Mrs. Laffan reconciled on her death-bed—the O'Gorman and his daughter, one of the oldest Roman Catholic families in Ireland, Rev. Richard Wall, late R. C. Curate of Leskinan, Clonmell, with several other persons. Some of these, walking through Nenagh, were assaulted by the populace, and had to seek the protection of the police.

The meeting of the National School Society, at which much warmth and agitation were expected, has passed off very quietly. The Archbishop of Canterbury presided. The High Church candidates were elected on the Committee. We give a brief account of the proceedings from the *English Churchman*:

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* The Bishop of Capetown says, in a letter addressed to the Colonial Church Chronicle, before quitting England, (Dec. 9, 1847,) "I have had at least fifty offers from individuals to accompany me, and of this number a considerable proportion are already in holy orders." Compare this with the urgent appeals for men of the Bishops of Newfoundland and Madras.

† *Vide* S. P. G. Reports for 1846, 1847.

* Society for the Propagation of the Gospel. *Arrangements for the last Week of the Jubilee, the Anniversary, &c.*

Sunday, June 13.—Jubilee Sermons will be preached in several of the principal Churches.

Tuesday, June 15.—Divine Service, with Holy Communion, will be celebrated in Westminster Abbey. The Sermon will be preached by the Lord Bishop of Oxford. Service will commence at Ten o'clock, A. M. The West Door will be opened at a Quarter past Nine o'clock, for persons with Tickets, which may be obtained on application at 79, Pall Mall, from the 9th to the 12th June inclusive. Persons without Tickets will be admitted at the North Door, and the Poet's Corner Entrance, at a Quarter before Ten. The Clergy will attend in their Robes. The Offertory Collection will be paid over to the Jubilee Fund.

In the Evening of the same day, at 8 o'clock, Divine Service will be celebrated in St. James's Church, Piccadilly, when a sermon will be preached by the Rev Dr Wainwright, of Trinity Church, New York, Secretary to the House of Bishops.* A Collection in behalf of the Jubilee Fund will be made after the service.

Wednesday, June 16.—The District Secretaries and Treasurers of the Society are invited to meet at Half-past Ten o'clock, A. M., at 79, Pall Mall.

The 151st Anniversary Festival will be celebrated in St. Paul's Cathedral. Divine Service, with a full Choir, will commence at half-past three o'clock, P. M.; after which a Collection will be made.

The North and South Doors will be opened at half-past two o'clock, for persons with tickets, which may be obtained on application at 79, Pall Mall, from the 9th to the 12th June inclusive. Persons without tickets will be admitted at the West Door, facing Ludgate Hill, at half-past three o'clock.

The Clergy (in their Robes) will assemble in the Nave of the Cathedral, at three o'clock, to receive His Grace the Archbishop of Canterbury, the President of the Society.

Ernest Hawkins, Secretary.

June 4th, 1852.

* Bishop DeLancey was afterwards substituted.

The Archbishop of Canterbury took the Chair shortly after twelve. After Prayers, his Grace made a short address, adverting to the improvement in Teachers, and in the willingness of parents to contribute to the cost of educating their children. The ballotting-cards for four Committee-men were then collected. While the cards were being counted, the Report was read. A passage asserting the Committee's determination to maintain the Charter, and to use their utmost vigilance to ensure the teaching of the Church, was loudly cheered.

Archdeacon Denison next addressed the Meeting. He read Mr. Keble's memorial to the Society respecting the alleged suppression of the Catechism, and the Reply of the Committee, with the Resolution (which is given in our Leading Article). He should ask permission to withdraw his Resolution (No. 1). With regard to No. 2 Resolution, he had also the pleasure to say that he should occupy very little time. He then alluded to the concession which Government was about to make, but he was not at liberty to make any communication as to the details. The fact that concession had been made was sufficient acknowledgement. He then briefly but feelingly expressed his hope that all past ill-feeling, if any had been excited by him, or in him, by the proceedings in that room, on former occasions, would pass away and be forgotten. He had, throughout, had nothing but the welfare of the English Church at heart, and now he trusted that he should for the future be relieved of the necessity of taking charge of any Resolutions to be proposed at their Annual Meetings. He concluded by asking permission of the President and the Committee to withdraw both of his Resolutions. (Loud cheers.)

The President announced that the result of the ballot was the election of Sir W. Page Wood, M.P., Canon Wordsworth, G. F. Mathison, Esq., and Earl Romney. (Great cheering.) Thus the whole four recommended to High Churchmen were elected: but the opposite party had also recommended Sir P. Wood as one of their four.

Mr. Wigram, M.P., expressed (on behalf of some opposing party, we believe) his satisfaction at the tone and temper of Archdeacon Denison's speech, and was proceeding to comment on the practice of proposing Resolutions, and on the position of the respective parties in regard to past proceedings, when it was decided that this was beside the question.

Mr. Sanderson Robins withdrew his Resolutions, as did also the Rev. W. D. Willis his motion respecting Mr Fletcher's statement with regard to teaching the Catechism.

The President *instantly* rose and pronounced the blessing, which, of course, as was intended, put an end to any further speeches if such were contemplated, and the great majority were evidently very glad of such a speedy and peaceful termination. The Bishop of London, although the blessing had been given, begged to propose their thanks to the Chairman, and also to express, on behalf of the Committee, their great gratification at the result of the proceedings that day. This was seconded by Earl Nelson, and his Grace expressed his thanks at being enabled to go home with a satisfaction he had not felt at any of the last three Annual Meetings.

Three hearty cheers were given for Archdeacon Denison.

On Thursday, June 10, Sir John Dodson gave judgment in the case of the Rev. J. E. Gladstone. He forbid this refractory priest from officiating anywhere in the Diocese of London, till he obtained a new license, and amerced him in the costs of the proceedings. He intends to appeal to the Judicial Committee of the Privy Council.

The Rev Hugh Kelly, who has been figuring at Plymouth, as a priest of the American Church and minister of the "Free Church," got up by sundry ecclesiastical Radicals, in opposition to their truly apostolical Bishop, has been convicted of an indecent assault upon a young girl in his employ, according to the *Western Luminary*, and fined £2 10s with 11s 6d costs. We do not know whether this man remains on the clergy list of Michigan, not having the Convention Journal before us, but trust not.

A furious opposition has arisen against the Hon. W. E. Gladstone, member for Oxford University, professedly on account of his advocacy of the Jew Bill, and opposition to the Ecclesiastical Titles Bill, but in reality, we opine, on account of his sound Church principles. Among his opponents are several notorious *Pseudo*-Evangelicals.

Sixteen Bishops, with the consent of the Crown, have agreed to the transfer of 238 livings among themselves, according to a scheme of the Ecclesiastical Commissioners—some gain and others lose by the arrangement. The Prelates are Canterbury, London, Winchester, Bath and Wells, Chichester, Ely, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Norwich, Oxford, Peterborough, Rochester, Salisbury and Worcester.

We are happy to see that the two Bishops arrived safely in the Atlantic at Liverpool on Wednesday, the 9th of June. Of course this would give them ample time to prepare for the grand closing Festival of the Jubilee.

We find the following significant document in the daily papers. Our own files do not come down so late, and we are left in ignorance of the immediate cause of its appearance. We suppose that some recent and notorious piece of insolence, on the part of the more fanatical of the Pope's adherents in England, has led to the interference of Government.

From the London Gazette.

A PROCLAMATION.—BY THE QUEEN.

VICTORIA R.

Whereas by the act of parliament passed in the tenth year of the reign of his late Majesty King George IV., for the relief of his Majesty's Roman Catholic subjects, it is enacted that no Roman Catholic ecclesiastic, nor any member of any of the religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses;

And, whereas, it has been represented to us that Roman Catholic ecclesiastics, wearing the habits of their orders, have exercised the rites and ceremonies of the Roman Catholic religion in highways and places of public resort, with many persons in ceremonial dresses bearing banners and objects, or symbols of worship in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace;

And whereas it has been represented to us that such violation of the laws has been committed near places of public worship during the time of divine service, and in such a manner as to disturb the congregations assembled therein, we have therefore thought it our bounden duty, by and with the advice of our privy council, to issue this our royal proclamation, solemnly warning all those whom it may concern, that whilst we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom,—we are determined to repress the commission of all such offences as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominions may be endangered. Given at our court, at Buckingham Palace, this 15th day of June, in the year of our Lord 1852, in the 15th year of our reign. GOD SAVE THE QUEEN.

THE JEWS.—The Committee of the London Society for Promoting Christianity among the Jews remark, that forty years ago there was not a single clergyman in the Church of the House of Israel; but that since that time fifty have been ordained in the Church of England. The committee say that there are now living in London at least two thousand Jews who are united with the rest of the people in the profession of the Christian faith. Within the last thirty years twelve thousand converts from Judaism to Christianity have been made, chiefly by the instrumentality of the above Society. In Russia, within the last fifteen years, one thousand and nine hundred have been baptized; in Bergen alone, eight hundred; in Poland, during the last ten years, fifteen Jews have been baptized annually; and in the Episcopal Chapel, London, seven hundred have been baptized in connexion with the society.—*Banner.*

Diocesan Intelligence.

NEW YORK.—*Acts of the Ecclesiastical Authority.*

The Incorporation of the church of St. Polycarp, Canajoharie, has been *approved*.

William E. Phillips, A. B., of Bowdoin College, Anson Van Nostrand, A. B., of Union College, and Edmund D. Griffin, have been admitted CANDIDATES FOR HOLY ORDERS.

LETTERS DIMISSORY have been granted to the Rev. William P. Page to the diocese of Massachusetts, and to the Rev. Gurdon Huntington to the diocese of Western New York. Mr. John Philson, Candidate for Orders, has been transferred to the jurisdiction of the Bishop of Mississippi.

The following named clergymen have been *received into the diocese* from the dioceses respectively named, viz.:

The Rev. F. Freeman, from Massachusetts; the Rev. R. S. Adams, from Western New York; the Rev. W. Staunton, and the Rev. P. M. Stryker, from Connecticut; the Rev. J. J. Nicholson, and the Rev. J. W. Stewart, from Maryland; and the Rev. E. Neville, D. D., from Louisiana. P. Gervais Jenkins, M. D., has been received as a Candidate for Orders, from South Carolina.

Notice has been received of the following *resignations* of cures, viz.:

The Rev. M. Marcus, of the rectorship of church of St. George the Martyr, New York; the Rev. G. Winslow, of that of St. Paul's church, Castleton; the Rev. W. O. Lamson, of that of St. John's church, Stockport; and the Rev. N. C. Stoughton, of that of Trinity church, Athens.

The following *Certificates of Election* to cures have been received, approved, and *recorded*, viz.: the Rev. J. W. McIlwaine, as Rector of Christ church, Butternuts; and the Rev. Samuel Hollingsworth, as Minister of the church of St. John the Evangelist, Stockport.

The appointment of the Rev. E. F. Remington, as Missionary at large, of the Protestant Episcopal Church Missionary Society for Seamen, has been approved.

NEW YORK.—*Episcopal Acts by the Bishop of New Hampshire, acting at the request of the Standing Committee.*

Second Sunday after Trinity, June 20. A. M. In St. John's church, Troy, the Bishop preached, and confirmed twenty-eight persons, of whom five were from St. Paul's. Morning Prayer was read by the Rector, the Rev. E. Lounsbery.

P. M. In Trinity church, Lansingburgh, the Bishop confirmed six persons. Evening Prayer was read by the Rector, the Rev. A. T. Twing, and the Rev. E. Lounsbery. The sermon was preached by the Rev. Dr. Van Kleeck.

E. In St. Paul's church, Troy, the Bishop preached. The Rector, Rev. Dr. Van Kleeck, and Rev. E. Lounsbery, and J. I. Tucker took part in the services.

Tuesday, June 22. A. M. The Bishop consecrated St. Paul's church, Kinderhook. The instrument of donation was read by the Rector, the Rev. F. T. Tiffany; the sentence of consecration by the Rev. R. S. Adams. Morning Prayer was said by the Rev. Drs. Van Kleeck and Kip, the Rev. S. Hollingsworth reading the Lesson. The sermon was preached by the Bishop.

Friday, June 25. A. M. In the chapel of the General Theological Seminary, after Morning Prayer, which was read by the Rev. A. D. Traver, and the Rev. A. A. Miller, and before proceeding to an examination of several of the candidates for the Diaconate and Priesthood, the Bishop pronounced the sentence of deposition on the Rev. Peter S. Burchan, Deacon. In addition to the officiating clergy, the Rev. Drs. Muhlenberg, Cruse, Gregory, S. R. Johnson, and Haight, and the Rev. Messrs. R. Cox, Eaton, and Dasheill, were present.

Saturday, June 26. A. M. The Bishop consecrated the church of the Ascension, Bushwick, L. I. The instrument of donation was read by the Rev. C. Reynolds. The sentence of consecration was read by Rev. W. L. Johnson, D. D. Morning Prayer was said by the Rev. G. W. Timlow and the Rev. G. Sayres; the lessons being read by the Rev. G. Bedell, Deacon. The sermon was preached by the Rev. G. T. Bedell. In the administration of the Holy Communion, the Bishop was assisted by the Rev. Mr. Reynolds, and the Rev. Dr. Johnson.

Third Sunday after Trinity, June 27. A. M. ORDINATION. In the church of the Annunciation in this city, the Bishop of New Hampshire held a special ordination, when the Rev Samuel Hollingsworth and the Rev Edward Moyses, Deacons, were admitted to the order of Priests, and Messrs Paul Gervaise Jenkins, M. D., Francis E. Lawrence, James L. Purdy, William E. Armitage, John Frederick Schroeder, Jr, William A. Maybin, Gordon M. Bradley, candidates in the diocese of New York, and Carlton P. Maples and Robert N. Parke of the diocese of Western New York (at the request of Bp. DeLancey, now absent in England) were admitted to the holy order of Deacons. All these gentlemen were members of the late graduating class: the two newly ordained Priests were also graduates of the Seminary. Morning Prayer was said by the Rev. Dr. Schroeder to the creed; the lessons were read by the Rev Dr. Haight; the concluding part of the Morning Prayer was said by the Rev Dr S. R. Johnson. The sermon was preached by the Rev Prof Mahan, from St. John, xv, 16, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain." The nature of the divine call to the ministry, and the comforting character of the doctrine, were forcibly depicted, and the principle of change and decay inherent in all the sects which have cast off the doctrine of the apostolical succession was powerfully brought out. His address to the candidates for Deacon's orders was most solemn and impressive. The Bishop then proceeded with the ordination services. The candidates for the Diaconate were presented by the Rev Dr Haight, with the exception of Mr Schroeder, who was presented by his father; those for the Priesthood were presented by the Rev Dr Johnson. The Gospel was read by the Rev Mr Jenkins. The above-named Presbyters with the Rev Dr Seabury and Rev Mr Walton, united in the imposition of hands on the candidates for the Priesthood. The Bishop was assisted in the administration of the Eucharist by the Rev Drs Seabury and Schroeder, and the Rev Messrs Mhan and Walton.

The church was quite crowded; and a large number of the congregation united in the reception of the Holy Communion.

P. M. In the church of the Intercession, Carmansville, New York, the Bishop preached, and confirmed twelve persons. Evening Prayer was read by the Rev G. L. Neide and the Rev G. B. Draper. The preface was read by the Rector, the Rev R. M. Abercrombie.

Laying of a Corner-stone.—In the village of Goshen, Orange Co., on the 22d ult., the corner-stone was laid of a new church edifice, which is now being erected for the parish of St. James. It will occupy the site, where, in an unpretending wooden structure, worshippers have assembled and holy rites been administered for upwards of forty years. The day was beautiful, and the fervid heat of summer's meridian sun was gratefully tempered by a cool breeze, and by passing clouds, which, more than once during the morning, had given strong indications of an approaching shower. Uninterrupted by rain, however, the usual ceremonies accompanying the laying of a corner-stone were performed in the appointed way by the Rev. John Brown, D. D., while others of the clergy, belonging to the county, standing near, joined in the solemn services, with which those ceremonies were preceded and followed. An address was delivered by the Rector, as earnest as it was able, in which well-merited commendations were paid to departed worth, and to the pious liberality and distinguished munificence of those, who have engaged in various proportion of contributed means, yet all, heart and hand, in the present noble work. The concluding prayers and benediction pronounced, the thickly gathered assemblage dispersed; and the clergy, after enjoying the hospitality of one who will be long remembered only to be praised, separated with one more pleasant memory to be added to the treasured remembrances of the past. Our best wishes attend the Rector and his people; and we shall look forward anxiously to the day, when they and we, as we hope, shall be permitted to see the completion and consecration of an edifice which is destined to do honor to all concerned in its erection, and, as we trust, to remain to distant years as a diadem of beauty amid all surrounding objects,—an excellency and a joy of many generations. E.

NEW JERSEY.—In his Annual Address the Bishop of New Jersey thus sums up his official services, and the general state of the Diocese.

I have ordained three Priests, and two deacons; and instituted one Rector. I have consecrated one Church, and have laid two corner stones. And, in forty-nine places, I have confirmed four hundred and twenty-nine persons; being one hundred and thirty-nine, (or nearly fifty per cent.) more than any previous year.

The number of the clergy is sixty-four; of whom, four are Deacons.

Candidates for orders are, Horatio Stubbs, John Trimble, A. B., Edward Purdon Wright, A. B., William Croswell Doane, A. B., Robert J. Harvey, A. M., Charles F. Hoffman, A. B., William Tilghman Johnston, A. B., and Joseph Shepherd Mayers, A. B.; five of them, graduates of Burlington College. Mr Hoffman is at the General Theological Seminary; and Messrs Wright, Doane, Johnston, and Mayers are pursuing their Theological studies at Burlington College.

There are more than two hundred pupils at St. Mary's Hall and Burlington College. These institutions have never stood so high, as at this time, in the confidence and favor of the Church. They need but a suitable endowment, to make them fountains forever; to make glad the city of our God. It is a great delight to me to learn, from an old letter, that, in the founding of Burlington College, I have but acted, though unaware of it, on the wide fore-casting wisdom of wise old Talbot. Speaking of the house, bought in 1704, for a Bishop, at Burlington, he says, when the appointment was deferred and the house falling to ruin, "They had better never have bought the house. But, since they have; and can't sell it again, for the cost, they had better make a Free School, or a College. It is well situated, for that purpose. Several of Mr Skinner's scholars are fit for the academy; but he has no place to send them to. They can't afford to send their children to Europe for their education. Sailing is now too dangerous, and troublesome, and chargeable.—Something of a College must be had here. The sooner, the better."

Again, I may not close without the record of a death. We have no more among us, the cheerful countenance, the cheering voice, the noble form, the beautiful example, of the beloved Barry. He was my master; my oldest friend; my father; though my brother, and my son; I have elsewhere poured my heart out, on his ashes. A finer scholar, a more perfect gentleman, a more pious and benignant Christian, a Minister of Christ more Christ-like, is no where left among us. "Help, Lord, for the godly man ceaseth; for the faithful are minished, from among the children of men."

Dearly beloved in the Lord, the Master's work is waiting on our hands. Work which the Angels may not do awaits our sinful hands. How should it humble us, in the thought of our unworthiness, to deeper penitence and self-abasement before God! How should it awaken us, to new exertion and more earnest prayer; that, through the Sanctifying Spirit, we may be renewed, more and more, after His likeness, who, "for us men, and for our salvation," was content to suffer death upon the Cross! Dearly beloved, the work, which waits us now, I need not say, demands our utmost wisdom, and our utmost charity. The most important interests of the Church, which Jesus purchased with his blood, are involved, in the subject of our approaching deliberations. The eye of Christendom, it is not too much to say, are fixed upon our action. I should be no man, and so, not fit to be your Bishop, did I not own my deep and sacred interest, in their decision. I should sink the Bishop, in the man; and so, betray my sacred trust, did I desire, that any interest, personal to me, should sway your minds, or influence your action. I commend your counsels, and yourselves, to the controlling power of that divine and Holy Spirit, who, as the Church, in all the world, rejoices to commemorate, came down, as at this time, from Heaven, to teach the Apostles, and their successors, and to lead them to all truth. I humbly ask, for all of you, and for myself, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and of true godliness, and of the holy fear of God.—"And, unto Him, that is able to do exceeding abundantly, above all that we can ask or think, according to the power, that worketh in us; unto Him be glory, in the Church, by Jesus Christ, throughout all ages, world without end. Amen."

Newark, May 26th, 1852. G. W. DOANE.

For the Churchman

ILLINOIS—Having been present as a lay-delegate from this parish to the Convention of the Protestant Episcopal Church in Illinois, which has just been held, I take the liberty of communicating some account of the proceedings.

The Convention met in the Court House, in Pekin, Gazewell County, on Monday, September 21st.—Bishop Chase was not present. The Right Rev. Dr. Whitehouse, the assistant Bishop, was present and presided. An unusually small number of clergymen were present, and the lay delegation was also small.

After morning prayer, which was said by Rev. Dr. Chase. Rev J. L. Johnson reading the lessons, and the usual routine of preliminaries for organization, Bishop Whitehouse proceeded to read to the Convention an Address from the Senior Diocesan, which, after alluding to the election and consecration of the Assistant Bishop, gave a summary of his Episcopal acts, and some statements respecting Jubilee College, and the affairs and prospects of the diocese generally.

The reading of the address being concluded, Bishop W. delivered his first Address to the Convention. The Episcopal services reported, were those performed during the visit of the Bishop to Illinois immediately after the consecration. This address, which delighted all who heard it, will, I doubt not, be equally satisfactory to those who may read it in the forth-coming Journal.

But little business was transacted; and the only item perhaps which would be likely to interest any out of the diocese, was the final action on, and adoption of, a resolution amending the Constitution so as to change the time of holding the annual Conventions, from June to the first Monday in September.

The principal reason of the change, was the fact that the former time was so nearly simultaneous with the time for the meeting of the Trustees of the General Theological Seminary, as to render it impossible for the Bishop of the diocese to attend the latter.

Four new parishes were received into union with the Convention.

By a resolution, Peoria was appointed as the place of meeting of the next Convention.

The business of the day having been finished, the Bishop delivered an extemporaneous parting address, of which I know not how to speak in terms of sufficient praise. Perhaps I could not do it better justice than to say, that if the Bishop follows, as I have no doubt he will, the course he has marked out for himself, and the clergy and laity follow his godly counsel, the diocese will prosper and flourish, "and God even our own God will give us his blessing!"

The Gloria in Excelsis was then sung at the request of the Bishop, who closed the meeting of the convention by prayers, consisting of the Lord's prayer, a happy selection of collects, and the benediction, which was uttered and responded to with much fervency.

I might mention that on the day previous, Sunday, June 20th, Divine service was celebrated at the same place, the Bishop preaching both A. M. and P. M., and administering the Rite of Confirmation, the following priests officiating in the services; Rev C. Dresser and Rev C. P. Clark in the forenoon, and Rev Messrs Child and P. Chase, Jr., in the afternoon; the Bishop administering the Holy Communion. R. F. S.

TENNESSEE.—The 24th Annual Convention of this Diocese was held in Christ Church, Nashville, from the 5th to the 8th ult. We notice nothing of special interest in the proceedings, but are happy to observe indications of increasing vigor in the diocese, and that its Bishop, clergy, and laity, are heartily co-operating with each other in diffusing the light and knowledge of salvation. We gather from the Journal the following statistics:—Baptisms, of infants, in 13 congregations, 122; of adults, in 10 parishes, 28; confirmed, 71; communicants reported, in 15 parishes, 710; added, in 11 parishes, 123; clergy in the diocese, 17; parishes, 21.—*Banner.*

From the same.

TENNESSEE.—The Rev. F. G. Smith, late Rector of the Columbia Female Institute, has been suspended from the ministry by Bishop Otey.

On Trinity Sunday, 6th inst., Bishop Otey visited St. John's church, Knoxville, and confirmed seven persons.

☞ The undersigned wishes to engage a Rector or Principal for the Female Institute at Columbia, Tenn. A Presbyter of the Protestant Episcopal Church is preferred; otherwise, a lay communicant of the same, who will employ a clergyman of the Church as Chaplain. The Rector will select his own teachers, subject to the approval of the Bishop of the Diocese, who is Visitor of the School; and he will be charged with all disbursements, as he will be in receipt of all the income arising from tuition fees. The use of the property, (which cost between thirty and forty thousand dollars,) will be allowed to the Principal, the first year, free of rent, except the sum of $110 insurance.

For further information, reference may be had to the Editor of the Banner of the Cross, or to the undersigned, at Columbia, Tenn.

JAMES H. OTEY,
June 7, 1852. President Board of Trustees.

VIRGINIA.—*Consecration of a new Church in Amelia County.*—On Friday, the 4th of this month, Bishop Meade consecrated a new and beautiful Church, on the site of the old and venerable Grub Hill Church. The former structure was built more than one hundred and twenty years since. Being of framework, it has for some years past, given such signs of decay, as to admonish the friends of the Church that a new one must be erected, or great and expensive repairs made. The former was resolved on, and has been executed in such manner as to reflect credit on all who had part in it. It is a neat and substantial brick building, with a gallery in front for the servants. On the day of its consecration there was a full attendance. The Rev. Mr. Gibson preached an appropriate and excellent discourse. The Morning Service was read by the Rev. Mr. Stringfellow, and Mr. Tizzard, the sentence of consecration by the Rev. Mr. Berkeley, the Rector of the Parish, the Ante-Communion by the Bishop. After the sermon five persons were confirmed, three of whom were servants. The Bishop spoke at length on the erection of the Church, the confirmation of the servants, and commended very earnestly attention to the religious instruction of the colored part of the community, and also to the African Mission.—*S. Churchman.*

NORTH CAROLINA.—We have received the Journal of the 36th Annual Convention of this Diocese, held in St John's Church, Fayetteville, from May 19th to 24th. Bishop Ives reported having baptized 4 adults and 15 infants during the past year; confirmed 210 persons; preached 130 times; celebrated the Lord's Supper on 52 occasions; consecrated two churches, and ordained one deacon and three priests. Three churches are now ready for consecration. The present number of candidates for holy orders is eight.

The resolution offered last year, "That no individual shall be hereafter elected as a delegate to the Diocesan or General Convention, unless he be a communicant of the Church," was again brought up; and "after considerable debate, a vote by orders was called for, and the resolution did not prevail." Its friends, however, do not despair of carrying it yet; for at the close of the session unanimous consent was given to place on the minutes, for consideration at the next Convention, the same proposed amendment of the constitution.

Standing Committee.—Rev R. S. Mason, D. D., Rev F. M. Hubbard, and Rev Aldert Smedes, of the clergy; and Hon John H. Bryan and G. W. Mordecai, of the laity.

Delegates to General Convention.—Rev R. S. Mason, D. D., Rev R. B. Drane, D. D., Rev A. A. Watson, and Rev S. I. Johnston, of the clergy; and John S. Eaton, Josiah Collins, Edward Lee Winslow, and Hon John H. Bryan, of the laity.

From the Banner of the Cross.

TEXAS.—*Dear Mr. Editor:*—I enclose you the following, with the request that you will give it a place in your paper.

Though unused to writing communications for publication, I cannot forbear to do what I can, to call the attention of Church people throughout the United States, to the diocese of Texas. The Church in Texas has just held its Third Annual Convention, and God has blessed it, even beyond our hopes. At the Convention we elected a Bishop, and now the keystone has been placed in the arch of living stones. We have felt its influence already. We have been united and strengthened by it. Bishop Freeman was the choice of the diocese. Before we went into the election, a vote was taken, to ascertain the desire of the Convention. It was *unanimous* in favor of going into the election. The vote of the clergy was then taken, (there were seven present,) and the result was the *unanimous* election of Bishop Freeman, at the first ballot. Afterwards, the election being referred to the laity for their approval, the ballots were taken up, and, on examination, it appeared that the approval was also *unanimous*. Whereupon, Bishop Freeman was declared Bishop elect of the Diocese of Texas.

The Bishop has not yet accepted of the election, having asked time to decide upon his answer. But, I cannot doubt how he will decide. Our unanimous election of a Bishop, at the earliest date at which it was possible for us to do so, under the canons of the Church, indicates the spirit of the Church in Texas; and the whole course of our proceedings showed manifestly, that the hand of God was guiding us.

Besides the election of a Bishop, we have taken measures for bringing the Diocesan School, which has just been opened at Anderson, into vigorous action. A committee has been appointed to draw up a charter, securing to it all the rights and privileges of a Church College. By vote of the convention, the name to be given to it is "*St. Paul's College.*" The zeal of the great Apostle to the Gentiles, and the indestructibleness of the Apostle's spirit in the Church, will both be exhibited by the name, and will contribute to strengthen the faith and animate the zeal of all who wish to serve God. St. Paul, being dead, will, nevertheless, be held up to us as *an example*. And the same spirit, I might almost say *the same life*, which once glowed in the old St. Paul's College, of the diocese of New York, will re-appear here under the old name, to bless the Church in Texas. Church plants are long-lived; their roots are immortal. Hence it is that drought may parch them—the harrow may tear them—the ungodly may trample them—they may turn from them, as from things dead—and yet the roots will live. The dew of one night will give them strength, one shower of grace will make them bloom, one season of culture will be rewarded by fruit. For these reasons we rejoice over the establishment of our College, and over the name that has been given to it. It will, under the dews of God's grace, and the watering of men, effect great good for us. Its fruit will soon be seen. One young gentleman will probably have gone to it, by the time that this is published, in order to prepare for the ministry. There are others who will follow. We need the College, almost as much as we did a Bishop. We are a scattered flock. Texas is large, the Church is small—the towns are many, the clergy are few—our means are limited, our wants are unlimited. We are eager to do what we can. The will is strong, though we ourselves are weak. We wish to get more clergymen, but we cannot. They will not come from the older States. We turn to our own resources. We wish to educate some, to eke out (if may be) the deficiency of our supply from abroad. To this end we found our College. If left to ourselves, to bear our load unassisted, no doubt we shall have to labor long, and toil heavily, to make it what it ought to be. It is possible, that in the changes and chances of the world, the weight may stagger us; we may stumble, and our precious burden may fall and perish, but we have taken it up, and, with the help of God, we will not lay it down. But all our bretbren, North and South, should be willing to help us. We are building here, to supply the want of a vast country, that will soon contain a vast population. No one can understand the pressing necessity for our work, who has not been a traveller over Texas, and that too, within the past three months. It is incredible, to those who have not seen it, how the axe and the plow of the husbandman, and the tools of the builder, are changing the face of Texas. The range of the deer, the wild horse, and the buffalo, is growing narrower and narrower every day. The white man sleeps this year where the Indian slept last year; and the sheep, the ox, and the ass graze in safety, with nothing to make them afraid. The population of Texas is increasing by tens of thousands and by hundreds of thousands. From many places lately settled, is heard the call for clergymen. But we have no clergymen to go to them. If they are not supplied, the Church will be stunted in its growth. We need energetic men, men of discretion and determination; but, above all, (except piety,) men of good *common sense*. We need men able to accomodate themselves to the habits and ways of living in a frontier country—men who will not appear to notice any deficiency of the comforts or conveniences of life, to which they have been accustomed in older and better-provided communities.

If there are any such clergymen willing to come to Texas, they can here have a field for doing the greatest good. They will be able to get a *tolerable* support from the very first, with the *certainty* of a *liberal* one, as soon as he and his character become known to the people among whom he may minister. From the absence of every kind of religious teachers in many places, hundreds will hear the claims of the Church with favor, who in other circumstances might be misled to abuse or oppose her.

And if there are any laymen who have the interest of the Church and the good of the souls of men at heart, I commend to their consideration, the wants of our College. We need everything except the site, and the small frame buildings, in which at present the diocesan school is accomodated. I have shown the necessity for such an institution. For its character, Bishop Freeman is responsible. Further guaranty is unnecessary. We hope for assistance. Will not you, Mr. Editor, say a word in our behalf? PRESBYTER.

New Publications.

A MANUAL OF GRECIAN ANTIQUITIES, with numerous illustrations, by CHARLES ANTHON, LL.D., Professor of Anc. Lang. in Col. Coll., &c. &c. Harpers, 1852. pp. 437.

The knowledge of Grecian antiquities is as essential to enable the student to understand his author correctly and fully, as the philology of the language. We are very glad to find one who combines such varied attainments in scholarship as Dr Anthon, bending his mind to the furnishing of a brief but accurate manual on this subject. Great advances have been made in these researches of late years, especially by German industry and acuteness, and to their careful study has the Professor addicted himself, in connection with the diligent perusal of the ancient authors they illustrate, and from whose works they have formed their deductions. The volume is divided into four parts:—1. *The Heroic Age*; 2. *Sparta*; 3. *Creta*; 4. *Athens*. While all is done thoroughly, we may say that the particulars relating to the peculiar institutions of Sparta and Athens, are deserving of the most careful attention of the student. He cannot master either the historians or orators of ancient Greece, unless he has an accurate acquaintance with these remarkable developments of human wisdom and genius. They are fraught with peculiar interest to the citizens of a country like ours, where the like freedom of thought and action is allowed as in the Grecian Republics, and where the same evils and dangers abound, which arise from the constituent elements of a common nature. The precision and clearness of the part of the Professor's work which describes the civil administration, judicial, executive and legislative, and the tribunals and assemblies of the leading States, eminently facilitate the attainment of correct and ample information, and will excite the interest as well as increase the knowledge of the reader.

We render our sincere thanks to the eminent author for his very handsome and flattering dedication of this volume. An expression of good will and kind remembrance, the more grateful from being wholly unexpected.

PYNNSHURST, His Wanderings and Ways of Thinking, by Donald MacLeod. New York: C. Scribner. pp. 431.

In this work, by a quondam clergyman of the Church, we find some pretty descriptions and satirical hits, but in general it is of a light and frivolous character. We look in vain for the "fruits of faith" of which Roman perverts boast so loudly.

Messrs Harper have commenced a new series of children's books, entitled MARCO PAUL'S ADVENTURES IN THE PURSUIT OF KNOWLEDGE, by the indefatigable *Jacob Abbott*. They are of course nicely got up, both as to execution and binding, and are prettily illustrated. Two have been published, *Marco in New York* and *On the Erie Canal*. The object is to communicate in the pleasing form of a personal narrative, varied information as to the geography, scenery, institutions and customs of the country, and also infuse correct moral influences in the mind of the youthful reader. The two before us are agreeably written, and the design is well carried out.

THE PRINCIPLES OF COURTESY, by George Winfred Hervey (Harpers), teaches what relates to the manners and habits of civilized society upon Christian principles. The book is calculated to do good, when so many people are deficient in all these respects.

The same firm have republished THE TWO FAMILIES, by the author of Rose Douglass. We have not found it remarkably interesting.

Harper's NEW MONTHLY MAGAZINE for *July* has a very full account, by Jacob Abbott, of the U. S. Armory at Springfield, with the process particularly described of the manufacture of muskets and bayonets. The life of Napoleon, by J. C. Abbott, is continued. Also "My Novel" by Bulwer, and "Bleak House" by Dickens, *Monthly Summary*, &c., &c., with numerous other articles.

BLACKWOOD'S MAGAZINE for June, republished by L. Scott & Co., contains: 1, Policy of the Protectionists; 2, Five Years in the West Indies; 3, Fortune Hunting Extraordinary; 4, Ferguson, the Plotter; 5, Carmina Lusoria; 6, Thoughts upon Divorces; 7, Fragments of Poetry; 8. The Great Question. The first and last powerfully advocate the Conservative side in English politics.

Nos. 23 and 24 of LOSSING'S PICTORIAL FIELD BOOK of the American Revolution have been published by the Harpers. It relates to the eventful scenes in Virginia during the revolutionary war and that of 1812, embraces much of deep interest, and as usual is fully and handsomely illustrated. The work is apparently distant from its completion as yet nor do we wish it hurried.

MAYHEW'S LONDON LABOR, part 19, has been republished. There are many elaborate and curious statistical calculations as to the demand and supply of labor and laborers, their means of support, &c.

NEW YORK.—The Rt. Rev. the Bishop of New Hampshire will perform Episcopal offices in this Diocese, in the place of the Rt. Rev. the Bishop of Western New York during a portion of the summer. The following appointments have been made.

JULY.

Tuesday, July 6, A. M. Amsterdam.
Thursday, July 8, A. M. Granville, *Consecration.*

CLERICAL CHANGES.

The Rev. B. S. Huntingdon, to the church at Marcus Hook, Pa.

The Rev. Alex. Shiras, to Christ church, Pelham, Westchester co., N. Y.

The Rev. Wm. L. Hyland, to Trinity Parish, Marshall co., Va.

The Rev. I. L. Townsend, having returned for the present to Cherry Valley, N. Y., desires his letters and papers to be directed accordingly.

Notices.

BURLINGTON COLLEGE.

The annual celebration of the Anniversary of our National Independence, and of the founding of Burlington College, will be held in the College buildings, July 5th. The students will be happy to see their relatives and friends, and the patrons of the institution. The Rt. Rev. the President, will deliver the address, at one o'clock. P M.

Committee: William Croswell Doane, A B, Chairman; Geo. W. Garthwaite, Secretary; Hobart Chetwood, A. B.; C. Willing Littell.

New York, June 22, 1852.

Asahel Abbott's new Oratorio of "The Waldenses," as performed lately by the Harmonic Society in this city, will be repeated at an early day, for the benefit of the new Waldensian church in Turin.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A stated meeting of the above Society will be held at No. 291 Fulton st., (Freeman Buildings), on Tuesday evening next, the 6th July, at 8 o'clock.

SAMUEL B. CALDWELL,
Recording Secretary.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

Acknowledgments.

The undersigned gratefully acknowledges the receipt of $20 for St. Mary's church, from the church of the Ascension, N. Y., thro' the hands of the Rector.

J. W. DUNN.

Fayette, Missouri, June 16, 1852.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 25th ult., the following contributions, viz:

Mrs C L Mumford 2; J Watts DePeyster, Esq 5; St Lukes, Somers, 1 50; St James, North Salem, Rev. John W Moore 2 45; Christ, Poughkeepsie, Rev. Samuel Buel 53; ch of Holy Innocents, Albany, Rev Sylvanus Reid 7; St Georges, Schenactady, Rev Wm Payne 10. Total $80 97.

Female miss association of St Johns chapel, N Y, Mrs Wainwright, Treasurer 89 50; St Georges, Newburgh, Rev Dr Brown 44 50; St Pauls, Red Hook, Rev Henry de Kover 10. Total $144.

C. N. S. ROWLAND, Treasurer,
June 22, 1852. 55 Water street

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 24th inst.

John D Wolfe, Esq, to constitute himself a patron 100; St Peters, Lithgow, Rev Homer Wheaton 5; Christ, Boston, Rev Wm T Smithett 8; St Marks, Candor, W N Y, Rev John Bayley 1; T H, a donation by Mr Thos N Stanford 5. Total 119.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 1, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 24 inst.

St Pauls, Poughkeepsie, Rev A D Traver 6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 1, 1852. 20 John street.

Advertisements.

LITTELL'S LIVING AGE, No. 424, 12½ cents.

CONTENTS.

1 Submarine Geography, *Household Words.*
2 Wanderer in Syria, *Athenæum.*
3 Letters of Mrs. Piozzi, *Gentleman's Magazine.*
4 Queechy, *Tait's Magazine.*
5 Osborn's Arctic Journal, *Spectator.*
6 Uncle Tom's Cabin, *Boston Post, Southern Press and Tait's Magazine.*
7 Fardorougha, the Miser, *Dublin University Magazine.*
8 Swift, Stella and Vanessa, *Eliza Cook's Journal.*
9 David Macbeth Moir, *Tait's Magazine.*
10 Midnight Mass, *Bentley's Miscellany.*
11 Beni-Bu-Ali, *Tait's Magazine.*
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26–6mo

A Lady, who has completed the course of instruction in a distinguished female seminary and has had several years' experience as a teacher, both at the North and the South, wishes to form a new engagement. In addition to English branches, (including the higher, Mathematics, &c.), she will give instruction in the Latin and French languages. Satisfactory references will be given. Address M. P., Box No. 8., Charleston, S. C.
je26–3t$

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

THE TERMS for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. DR. PARK, by whom it has hitherto been most successfully and acceptably conducted.

"POMFRET, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.

POMFRET, April 3d, 1852. ROSWELL PARK."
May 15, 1852–3m

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

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For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
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May 22—tf

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DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.

DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

Poetry.

"Going Home."

BY MISS AMELIA W. H——Y.

While through this weary world I go,
Or in its deserts roam,
O may this thought absorb my heart,
That I am "going home."

If darkening trouble press me sore,
No joy unto me come,
This hope my heart shall ever cheer,
That I am "going home."

And when on ancient Bethlehem plains
A glittering star once shone,
It led the shepherds to the One,
That bought for all our "home."

O Father, from bright heaven above,
Send Thy good spirit down,
To guide me on my pilgrimage,
Until I reach my "Home."

Bloomingdale.

Selected Matter

From the London Evening Journal of June 7.

Greek Church.

ATHENS, May 17.

The interest of every political question has completely sunk within the last few days in Athens before that excited by a question which is of the highest importance to all the Christian populations of the East, and which will not fail also to act powerfully upon the destiny of Greece and of her Government. It is the religious question, which has just been evoked afresh by the publication of a work which forms the unique subject of attention and discussion at present.

The groundwork of this important question is as follows:

In 1821, when the independence of Greece was proclaimed, it was found necessary to interrupt the connection between the Church of the free State and that of Constantinople, which was still under the yoke the Greeks had just shaken off. From that time, therefore, the bishoprics which constituted the new State ceased to consider themselves as dependent upon the Patriarch of Constantinople; and that independence, which already existed in fact, and was at the time indispensably necessary, was also solemnly declared in 1833, when Greece became a kingdom, with the assent of more than forty bishops, who then constituted her Church, and was afterwards in 1843 comprised in the constitutional chart of Greece, of which the 2d article is as follows:

"Art. 2. The orthodox Church of Greec, recognizing Jesus Christ for her head, is dogmatically united to the great Church of Christ at Constantinople, and to every other orthodox Church maintaining in their integrity, like the other Churches, the apostolic and synodical canons, and the other traditions. She depends only upon herself, and exercises, independently of every other Church, her sovereign right, and is governed by a synod of Bishops."

There remained, however, in many consciences the doubt whether the Church of Greece was not in a false position, being detached from the Church of Constantinople by her own act, without her emancipation having emanated from the mother Church herself, as was the case in 1588 for the Church of Russia. Others again asked themselves whether the best interests of the nation were not endangered by the coldness to which such a position must necessarily give rise between the two Churches, and which coldness Russia may turn to her own advantage every time she wishes to keep the kingdom of Greece in check, and by the prejudices which it gives rise to between the two halves of the Greek populations—those who are free, and those still under the Turks. Every one therefore desired fervently that the position of the Greek Church should be regulated. And to arrive at this consummation advantage was taken of the circumstance that in 1850 the Patriarch accompanied with great pomp the funeral of the Greek Ambassador at Constantinople, and the government, as an acknowledgment of this favor, sent him the Grand Cross of the Order of the Saviour, with a letter from the Synod of Greece, which was intended to provoke an answer which might be taken as an act of recognition. The Patriarch accepted the decoration, but refused the letter. A regular negotiation then commenced. The Greek Synod and the Ministry addressed to the Synod of Constantinople a letter, by which they formally demanded the recognition of the ecclesiastical independence of Greece. The Synod of Constantinople, or the Great Church, as it is called in the East, answered by an Epistle, which is called in the Greek Churches a tomos, in which she did not recognize an independence which had been assumed without her sanction, but by which, according to her conviction that a Greek Church can enjoy an administrative independence, provided it proceed from the Great Church herself, she declared the Greek Church independent on certain condition, the chief of which are as follows:

"1. That the ecclesiastical authority of Greece shall be a Synod of Bishops, taken regularly in turn, and presided over perpetually by the Bishop of Athens. This Synod shall govern the Church freely, according to the canons, without the intervention of the secular authority. 2. That the Church of Greece shall be provided with the Holy Chrism from that of Constantinople. 3. That the Synod of Greece shall regulate, by a synodical act, conformable to the canons, everything that concerns the interior government of the Church, such as the mode of election of the bishops, the number of bishoprics, everything concerning marriage and divorce, the administration of the monasteries, the instruction of the clergy, preaching the interdicting of books contrary to religion," &c.

The Greek Government received the tomos, celebrated a solemn service on the occasion, sent an ecclesiastic to announce the event to the Russian and other Churches of the Greek rite, and even put in execution a part of it—that which concerned the formation of the Holy Synod, (hitherto appointed annually by the King.) But when the necessity presented itself of electing new bishops—for of the fifty bishops existing at the arrival of the King, not more than five are now alive—the Government, from false fears and false measures, stopped short, and has lost nearly two years without determining on presenting to the Chambers the decree which is to fix the attributes of the Synod on the basis laid down by that of Constantinople. The public mind was already much excited on this subject, when some days ago the work which we have mentioned above was published. It is entitled, "The Synodical Tomos; or, Concerning the Truth." It is writtten by a priest, formerly secretary of the Holy Synod, named Pharmakides, and his theme is to prove that the Church of Constantinople never had any canonical authority over the bishoprics which now compose the Church of Greece; that she has consequently no right to declare that Church independent; and that she cannot insist that she should be governed independently of the secular authority, having always herself submitted to the will of the emperors. This book, which is written with much violence and acrimony, speaks in most abusive terms of the Patriarchs of Constantinople, opposes strongly all their pretensions, denies the validity of several Synods, and goes even so far as to deny that marriage is a sacrament.—But it is written with so much art, and in a style so capable of stirring up the passions, that it is unfortunately creating a great impression. The author tries to demonstrate that all this is merely a Russian intrigue, in order to obtain a permanent dominion over both the Church and the Government of Greece, and the part the Government have to play is extremely difficult. If they adopt the conclusions deduced by this book, if they seem to approve them, or even if they do not formally disapprove them, by interdicting the book, and dismissing the author from the University, where he holds a chair of divinity, they break at once with Constantinople, and march towards a schism with rapid strides, alienating at the same time from Greece the sympathies of all the other Greek populations of the East. On the other hand, there is a party in Greece who, profiting by this difficult position, wish to confiscate altogether the power of the Crown in the name of the Church, and to draw from the tomos consequences the most extreme, and the most inadmissible by any Government that is watchful of its own interests.

For the Churchman.

Seamen's Mission.

Report of the Rev. D. M. Johnson, Missionary of the Floating Church of the Holy Comforter, to the Board of Managers of the P. E. Church Missionary Society for Seamen in the City and Port of New York.

JUNE REPORT.

I have nothing that is new, or very interesting, beyond the ordinary occurrences in pastoral duty, to communicate to the Board. But your Missionary does not infer from this that the work is diminishing in usefulness, or interest. On the contrary, the past two months have afforded encouragement, and imparted strength to continue in our way with renewed diligence and zeal—with patience and persevering prayer to Almighty God to bless us still, and give us increasing faith in our work, and in His promise, always to be with us unto the end of the world.

For most of the time, the services have been well attended, and on a number of occasions, a large portion of our worshippers at the Chapel has been Seamen and Boatmen, and an interest awakened in several upon the subject of religion, which has led them to return to our services, and to manifest to your Missionary, while distributing to them the word of God, as they remained for books and speaking to them of their souls salvation, evident signs that the Holy Spirit was stirring with them, and that their conscience has been stirred in its quietude, and was speaking of eternal things. This has occurred more than once since my last report. But once, in particular, I now have distinctly in my mind, and which enables me also, with great pleasure and with gratitude to Almighty God, to bear my witness to the beginning of good, which I feel that my Rev. Brother, *the Missionary at large*, is accomplishing, and may increasingly accomplish through the blessing of Him, without Whom all labor must be in vain. A few Sundays since, 14 Boatmen came over from *Coenties Slip to the Chapel, after having attended the service and address of the Missionary at large, who took occasion, as he generally does, to speak of our chapels, and direct his hearers to them. A few of the number remained for books. Two of them, I observed, seemed very much engaged in the services, in fact I don't know the time that the worship of the chapel was so animated, the response was so full, the whole form so well observed, and devotion so apparent. In taking the names of those two, I found they did not speak, and presently I saw the tears starting in the eye, and, with half-choked utterance, they at last gave me their names. I spoke to them, but they seemed too full to answer. I begged them to come again and see me, which was all that I could do, under the circumstances, and having from ten to fifteen men waiting for books, and other duties pressing upon me. Both of these men came from Coenties Slip, and there it may be, that the truth as it is in Jesus stole silently upon their hearts, and touched their conscience. They came with a member of the Board—he observed their emotion, and kindly talked with them of the Saviour, as the friend and hope of sinful man.

* * * * *

On board the Arctic Steamer, however, I have two pious men, who, under God, may be the means of some good, at least among the crew, and probably may bring some more of their number to Church. This part of the work of your Missionary (visiting the steamers) has always been the greatest Cross, and it has been so from the fact, that the men are always more or less engaged in their business, and cannot well be interrupted. Besides, he has found so much to occupy his time, in his daily visits to the Chapel, and attending to the calls of the poor, and in visiting the Home, that little seems left. He is learning slowly, however, to take up this Cross, and as he strolls along the wharves from time to time, can now and then find an opportunity to give a Tract and invite to Church, if no more. The Sunday morning visiting, however, must be our chief dependence in this branch of duty, when business is suspended, and the quietude and serenity of the Lord's Day morn throws a hallowed influence all around, and prepares the heart for the approach of God's messengers of mercy and love, who then go forth with the little tract, to bid the wayfarer of the seamen and boatmen to the water side, where prayer and praise are wont to be made and offered. In such a work as we have in hands there is enough for one and all to do, and far more than we can do well in attempting to compass it all. But we have this for our comfort, that we can learn, and for our support and encouragement, we have the word and promise of Him Whom we try to serve. "That if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." We will help each other then, by our sympathy and prayer, for your Missionary feels that our work cannot fail, so long as you, brethren, pray for us."

D. V. M. JOHNSON.

* The Missionary at large (Rev. Mr. Remington) holds two services on each Lord's Day, on a bargein the vicinity of Coenties Slip.

From the Gospel Missionary, June, 1852.

Church at the Gold Diggings.

In the May number of the *Gospel Missionary* we gave our readers some account of the foundation of Sofala Church; the first place of worship erected at the gold diggings in the diocese of Sydney. Our engraving represents the gold diggers at their work, and is copied from a sketch by Mr. Angas at Summer Hill, and recently published at Sydney. The people are working hard, digging and washing out the gold. But their labour can end in no good if it be not sanctified by the word of God and by prayer.

The church at Sofala was soon built. It was used in its incomplete state for Divine Service on Sunday, Nov. 9th, and on the following Thursdyy, the Bishop, who, eight days before, dug the first hole for its foundation, had also the happiness of witnessing its completion, and of nailing on the top of it the cross. A Sydney newspaper gives the following account of the erection:—

"While the church was building, the Bishop of Sydney came on the ground during several hours of every day, instructing and encouraging those who were employed in the building, and not unfrequently taking part in the operations. The progress was very rapid. The supports of the building are all firmly erected, and all the other portions of it have been prepared, so that a very short space of time will suffice to arrange them in their proper places. On Sunday, the 9th November, the roof was temporarily formed of canvas, temporary seats were arranged, the reading-desk and communion-table were in their places, and the lineaments of a complete church were evidently discernible. In the morning many more persons attended than could find accommodation, and the sight of crowds around the building earnestly endeavoring to take part in the holy service which was being solemnized within, was highly interesting and full of encouragement. In the afternoon, the people, though not quite so numerous as before, were yet sufficient almost to fill the interior. The Rev. H. A. Palmer read prayers, and the Bishop preached on both occasions. Notice was given of the intended opening of the Church, with due formality, on Thursday the 13th, and of the administration of the Sacrament of the Lord's Supper, at 9, A. M. At the appointed time the Bishop arrived at the church. The first proceeding was that of dedicating it to its appointed use: which was simply done by the Bishop in his robes ascending to the ridge of the building, at the east end, having the symbol of the cross which was to be placed over it. The minister—the Rev. H. A. Palmer—in his vestments, and the congregation were assembled below. The Bishop placed the cross erect in its intended position, and, with a few strokes of the hammer, fixed it securely there. It was a moment of intense interest. Then he said, 'I set apart and dedicate this building for the worship of God, the Father, Son, and Holy Ghost, by the name of Christ Church; and humbly implore Almighty God to accept this act of duty and service for the sake of Jesus Christ our Lord and Saviour: Amen." The Bishop then descended, and the opening in the roof through which he had ascended was closed. All these proceedings were admirably arranged, and were completed without any error or interruption. Immediately the sound of the church-going bell was heard for the first time in this remote and extraordinary region. At the conclusion of morning service, the Bishop preached on Mark xv. 25, 'And it was the third hour, and they crucified him.' He brought under their notice one point of contrast: that eighteen centuries ago, the adversaries of the Gospel about the third hour (which corresponded with our nine o'clock in the morning) had nailed Jesus to the cross in denial of His claim to be the Son of God: about the same hour we had set up the sign of the cross in acknowledgement of Christ crucified as the Redeemer of the world; and were preparing to partake of those solemn mysteries which He instituted and ordained as pledges of His love, and for the continual remembrance of His death. The next thing worthy of notice was not a contrast but a correspondency. The primitive Christians, as soon as ever the fires of persecution ceased to burn, and Christians could venture from the dark caves, in which, to avoid the snares of death, they had been compelled to sing hymns to Christ as God, from that instant lifted up the sign of the cross by which cometh salvation, to show its fair front above the roof of every temple which they possessed or could obtain liberty to build. He showed that the cross was not to them a barren emblem; but that by it they were crucified unto the world and the world unto them. So must it be to us. The same course of observation was pursued as to the Holy Sacrament then about to be administered; showing that it was an outward visible sign of that which is spiritually but verily and indeed taken and received by the faithful only, in the Lord's Supper; so that God is the real ruler of all their thoughts, words, and actions, guiding and governing their heart; and the true Christian is literally the servant and child of the Father, and the friend of Christ, to whom he lives, and not unto the world or the flesh."

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 60 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 108 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 16 White street.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 46 Beach street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 198 West Twentieth st.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 20 John street.
Millett, Rev. James, 308 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch. Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 73 Lexington avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Vermilye, Rev. I. D., Kensico, Westchester county, N.Y.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL.D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., 6 East Building Gen. Theol. Seminary.

BROOKLYN.

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 26 Montague Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lamson, Rev. Wm O., Court-st. between President and Carroll.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John W., Kent Av., above Myrtle.
Schroeder, D. D., Rev. John F., 73 Henry street.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. H. F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Townsend, Rev. I. W., 93 south 3d st.

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One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of

HUDSON & SMITH,
No. 119 Fulton street,

And framed to order by them. One in a very neat gilt frame is exhibited in the window.

Feb. 28th—tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

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FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3-tf

Trinity Hall, Utica, Feast of the Annunciation.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

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West Troy, Albany Co., N. Y., 1851.—d6tf

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The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits.

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P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

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Rev. W. W. Olssen, A. M., Prin.

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Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

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Sept 6, 1851—1yr$

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FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

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ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance;* but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV P. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851, - - - - - -		$1,192,441 66	
Deduct for losses then unpaid, paid since, - - - - -		37,500 00	—$1,154,941 66
Nett premiums received during the year 1851 - - - - -		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851 -		$526,679 50	
Paid losses of the year - - - - -	$103,300 00		
Paid for purchased policies - - -	30,470 21		
Paid salaries, taxes, postage, &c., -	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance -			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852 -			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
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Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28—tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles "to wit"—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 82 Beaver-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
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Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

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Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

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